The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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OUR VIEWS ON THE SUPREME COURT

(Because of the importance of the effect caused by The Commonweal's editorial on March 26 supporting the President's Supreme Court plan, we are publishing instead of an editorial, the following dispatch from Washington by Columbia Press Service. It is only fair for us to say that several of our readers have strongly disapproved our stand, some cancelling their subscriptions.)

WASHINGTON, D. C., March 27 (CPS).—Outstanding leaders from the national capital took time out today from the hectic Supreme Court fight to congratulate The Commonweal on what they regarded as its remarkably well written leading editorial, "Revivifying the Supreme Court." The great majority of commentators said that they considered the editorial one of the most clarifying and fair on the subject yet written in any publication. Especially drawing the praise of the leaders was the temperate tone in which The Commonweal's position was taken. It was pointed out that so many editorials and articles on the subject approached it from a biased, partizan and unfriendly attitude.

Prominent senators expressed especial interest and requested that several copies of the editorial be sent them for further study. Among these, Senator Wagner, of New York, stated he wished to read the entire editorial before he made any statement on the whole Supreme Court issue. It is commonly acknowledged that Senator Wagner's stand will have the utmost bearing on the final decision. Another senator requesting copies of the editorial was Senator Pope of Idaho, who told The Commonweal correspondent, "From what I have heard of the editorial in The Commonweal, 'Revivifying the Supreme Court,' I would say it was in complete harmony with my views on the subject."

Among the first to extend his congratulations to The Commonweal was the Chairman of the

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Judiciary Committee now studying the proposal, Senator Henry F. Ashurst, of Arizona. Senator Ashurst, sponsor of the President's bill stated: "I am very glad indeed that progressive newspapers, and magazines, including THE COMMONWEAL, have seen the light and are supporting this measure. After it has been enacted into law everyone will be behind it. The President is to be congratulated upon the mildness of his proposal. All persons admit it is constitutional. Furthermore, there is an abundance of precedent for the measure. For instance, the American Bar Association in 1921 recommended the appointment of two additional Justices to the Supreme Court of the United States."

Another Committee member to praise the stand of THE COMMONWEAL, was Senator M. M. Logan, of Kentucky, former Chief Justice of that state, who declared: "THE COMMONWEAL is to be congratulated upon the progressive stand it has taken in the Supreme Court issue. It is doubly encouraging to us charged with guiding the Court legislation in Committee to know that such an enterprising magazine of influence as THE COMMONWEAL is with the President's cause. Other newspapers and magazines will follow THE COMMONWEAL on this very important issue very shortly now because my judgment is that the President has 'sewn up' the Court issue in his recent speeches to the country."

A significant portion of the members of the Senate Judiciary Committee are withholding committal comment until the hearings are completed. Speaking as a representative of this latter group, Senator Carl A. Hatch, of New Mexico, commented: "THE COMMONWEAL'S editorial for the President on this issue is interesting indeed. Both sides of the controversy must be developed thoroughly and the entire proposition must be considered upon a much higher plane than that of a mere partizan issue. It transcends mere partizan politics."

An outstanding leader in the fight for the proposal is Senator Sherman Minton, of Indiana, who expressed especial interest in "Revivifying the Supreme Court" editorial. Senator Minton told THE COMMONWEAL correspondent: "The editorial in THE COMMONWEAL is fine. It expresses my views on the subject perfectly and does a fine job in pointing out that the proposal is basically along the best constitutional lines. I agree absolutely with THE COMMONWEAL editorial that this proposal is the best method 'now possible for getting forward with the nation's business expeditiously, beneficially, and without any really serious disturbance to the constitutional basis of the nation's life.' The point the editorial makes when it brings out Chief Justice Hughes's statement when he was Governor of New York stating that 'when there is muck to be raked it must be raked, and the public must know of it, that it may mete out justice,' is the case in this instance. That is what we are trying to do and what magazines like THE COMMONWEAL are helping us to do."

A prominent Southern senator to add his congratulations was Senator Morris Sheppard, of Texas, dean of Congress by virtue of having served a longer continuous term than any other living member, who declared: "I think THE COMMONWEAL editorial is fine and expresses the situation perfectly. It approaches the subject in a calm, non-partizan view and it states well the fundamental issues involved. I agree that we must 'Revivify the Supreme Court' if we are to go forward as a unified nation. The editorial strikes a fundamental truth when it states that this proposal is not only constitutional but not among the more radical suggestions advanced."

A prominent New England senator to lend his support to the President's plan and endorse the editorial of THE COMMONWEAL was Senator Theodore F. Green, of Rhode Island, former governor of that state, who said: "I am strongly in favor of the President's plan. The fact that most of the newspapers are against the plan does not mean anything, as the same was true in the recent election, and look at the results. It is gratifying, anyway, to know that THE COMMONWEAL is behind this issue with our cause. When the plan was originally proposed most of my mail was against it but now the tide has turned and the great majority are for it. As THE COMMONWEAL states, both sides of the question must be presented to the people and I would say that THE COMMONWEAL is doing an excellent work in presenting the affirmative stand."

Especially enthusiastic over the stand of THE COMMONWEAL on the Supreme Court reorganization program was United States Senator Harry S. Truman, of Missouri. Senator Truman praised the editorial of THE COMMONWEAL as "very significant." Senator Truman is the colleague of Senator Bennett Champ Clark, leader among the Democrats opposing President Roosevelt's program, the son of the late Speaker of the House, Champ Clark, and himself regarded as a 1940 presidential possibility.

"I am not in the least surprised to learn that THE COMMONWEAL has come out for the President's plan editorially on this issue," Senator Truman said. "Indeed, I would be surprised if THE COMMONWEAL had taken a different editorial position. I can say this after reading with hearty enjoyment the editorials of THE COMMONWEAL. Now I would like to point out that it will be the progressive publications such as THE COMMONWEAL who have the vision and the courage to support the President on this issue who will stand in the public mind after the issue itself has almost been forgotten."

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Week by Week

THE MAJOR public question during the week undoubtedly was: what can be done to insure at least a measure of peace in the world? Japan's unwillingness to adhere further to an agreement limiting the size of naval guns may be intelligible from her point of view; but the decision ought to make every American see how chaotic and disturbing the general armament race is. For if it proved impossible to dissuade the powers from keeping this one rule, wholesale reconstruction of capital ships may become necessary. That puts the premium upon ability to outstrip others in the race, and that ability is not always equal to financial strength or even traditional supremacy. The power which bends all the resources of a people to the armament task has, under present conditions, a good chance to win out over more democratic governments with a larger share of this world's goods. Europe generally is witnessing just such a struggle for dominance. During the week we have heard repeated statements that the Old World must surely, if a little effort is expended, reach the same kind of agreement which the New World signed so dramatically at Buenos Aires. And true enough, such an attempt could easily have borne fruit in 1930 and even later, had statesmen been able to foresee developments. At that time a few concessions all the way round would have strengthened democratic, pacific governments and might, indeed, have postponed the threat of war indefinitely. Today a retreat to that point is hardly thinkable unless some strong neutral power is willing to intervene. Only the United States is in such a position, and it is hardly conceivable that the people would wish their government to take the risks involved. In Europe itself, the policy of alliances is again being tried out. Very significant is Mussolini's willingness to make important concessions to Jugoslavia. For this action, paralleling Germany's preoccupation with the Czechs, once more places the emphasis upon eastern Europe, the immemorial site of pawns in Europe's desperate game for power.

The Trend of Events

IT IS as futile to place all blame for the situation now existing upon the dictatorial powers as it is to put all responsibility for our own depression phenomena upon certain Republican shoulders. Criticism of those powers from a general human or religious point of view is one thing; analysis of their recourse to the threat of war as a diplomatic instrument is another. Such a policy has for its chief function the ceaseless riveting of attention upon the economic and political ills from which the dictator nations are suffering. The "wealthy and established" peoples are to be assured of no peace until they have granted some of the things which their rivals desire. In several important respects this program of action is the inevitable consequence of the war treaties, and justifies the view of those who feel that Europe as a whole is passing through something like the Thirty Years' War. But of course giving an inch is as good as conceding a mile. Recent experience seems to indicate that attempts to placate are accepted as signs of weakness, and that attempts to resist are construed as theme for orations prophesying vengeance. Behind all this there is a great deal of bluffing but also a very real menace. There is no easy, no immediate solution. The real test will come when the "wealthy and established" have grown strong enough to force an effective showdown, or when they are so weakened that a surrender on a vast scale is inevitable.

AMONG the topics one does not like to discuss is that form of morbidity which renders man viler than any beast. But when a situation arises which endangers the child and apparently renders no home safe against invasion by monsters, a word needs to be spoken on the subject. We think the following conclusions are unavoidable. First, the publication of details of such crimes fires the imagination of some pathological degenerates and gives them courage to attempt what otherwise would not occur to them as possible. Every effort should be made to induce the press not to issue graphic descriptions and pictures of incidents in such cases. Public censure of such newspapers as are guilty of offense should be made fearlessly and effectively. Second, many of the offenders are mentally defective, and vastly more caution should be exercised to prevent such persons from circulating freely. Urban civilization makes laxness here very much more costly, since the chances of being detected are so much less impressive. Private social welfare agencies in particular ought to be encouraged to enter this field. Third, we must bear in mind that the general weakening of the moral code is in part attributable to the detachment, the homelessness, of an increasingly large number of persons. The vast throng of nomadic men and women which unsettled economic conditions have produced is a human mass deprived of ordinary safeguards. Our social treatment of these people is still very faulty. Since we cannot assume that marriage and home-making are to be the rule here, we must strive to afford collective shelter of even more than a physical kind. This is a big job, understandably beyond the powers of most welfare agencies now established. Nevertheless the need is a real challenge which united effort could meet at least relatively well. The

Sex Crimes

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problem is far from being primarily legal. You can execute or imprison the guilty, but punishment is only in part a deterrent.

THE LATEST and perhaps the most ghastly of the horrible series of what the papers call "sex crimes," in which three persons, including a charming young artists' model, were slain by some as yet unknown pervert, makes it urgent that decent citizens should react against one very nasty by-product of these "sex" disorders, namely, the avaricious avidity wtih which the so-called "popular press" seizes upon and exploits, through text and pictures, especially pictures, all the sordid aspects of these cases. The sensational papers of New York, and even the *World-Telegram,* which prides itself upon its liberal and literary and graphic features (often with justice), competed for the photographs of the young model, in the very hours after her death, when her young body lay in the morgue, by spreading all over their pages all the photographs they could find (and there were plenty of them) showing her posing almost nude. Such callous exploitation of a dead woman's body was nothing less than disgusting to all citizens whose decent instincts are still alive, whether they happen to be "religious" people or not. It is not only the newspapers, but the advertising agencies, and the advertising interests, including many highly respectable firms, that are debauching what is left of the public's respect for human dignity, not to say human modesty and good taste, by the manner in which they shamelessly exploit, for commercial reasons only, the "human form divine," as Blake termed the body (divine because it is stamped with the inner image of its Maker). It is not prudery to object to all this. It is merely common sense and reasonable decency. In countries where dictatorships have seized control, the way was made easier for them when they attacked the so-called "liberal" press by calling the public's attention to the fashion in which this press had encouraged and developed the degeneracy not only of Christian morals but of civilized good taste. Such false "liberalism" poisons the fountain-head of democracy: which is corrupted unless it is free from commercialized lubricity.

The Pope and Mexico

WE BELIEVE that a spirit of hopefulness pervaded the encyclical letter which Pope Pius wrote for the people of Mexico and beyond them for the world. The spirit of unity in love which should be the sign of faith in the Church has, indeed, led to heroic service on the part of very many. Mexican Catholics are becoming increasingly aware of their possible strength, and of the methods which can make the use of that strength effective. It would also appear that the government is less anxious to wage an anti-religious campaign openly and ruthlessly. But the encyclical rightly makes plain the truth that these gains cannot be held unless education is used rightly. "An integral Christian education and formation are required for success on all other activities, if Catholics are to contribute to the well-being of the nation. Such a formation is the strongest, surest defense of religious liberty." That the faithful in Mexico will necessarily have to engage in determined struggle for that kind of education is certain. They must find the right formula: insistence upon the spiritual verities as well as upon the tenets of social morality which mean so much to great masses of men in this time. The United States is helping by making sure the seminary training of candidates for the priesthood. Doubtless it can do still more, primarily by developing a greater measure of cordiality between the Catholics of both countries. We have suggested before and still believe that a great popular pilgrimage to Guadalupe might be one form that cordiality could take. At any rate, efforts to assist Mexican Catholics in their educational task are both possible and assured of success.

Liturgical Arts Choir

SOME eighteen or twenty Catholics, none of them professional musicians, excepting their director, men of business and the professions and the arts, living in New York or its suburbs, who make up the choir of the Liturgical Arts Association, sang the Mass of the Presanctified in the Church of St. John the Baptist, on West 31st Street (served by the Capuchin Fathers), on Good Friday. It was an appropriate place, for these gentlemen are truly the precursors of a movement bound (most happily) to grow greatly as the awakening appreciation of the true values of the Mass, and of conscious participation in its revivifying influence, through knowledge of the Church's ritual, increases among the laity. This choir is, we understand, the only one in the country devoted solely to singing ritual music. Under the expert direction of Dr. Beckett Gibbs these gentlemen take time from their business, professional and artistic duties to meet regularly and assiduously and devoutly study and practise the marvelous ritual music of the Church. One who was their guest at a recent evening practise, as he gazed at the vast panorama of New York through the windows of the room high up in a skyscraper, and listened to the one voice made up of a score of individual voices, chanting the ineffable beauty of "Pange Lingua," thought of how the power of Catholicism unifies all personal and national and racial values and traits, without, however, impairing those values, but rather purifying and enhancing them.

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DEGRADATION OF DEMOCRACY

By MICHAEL WILLIAMS

WE PRINT elsewhere (page 671) a letter signed by Van Wyck Brooks and R. L. Duffus objecting strongly to the views set forth in this journal (issue of March 12) concerning the appeal to American writers to sign a statement supporting the Spanish government (that is, the Valencia government), which appeal, at the time when THE COMMONWEAL editorial attacked it, had been signed by ninety-eight writers. Since then, we are informed, several other writers have signified their assent to the views expressed in the appeal, of which Messrs. Brooks and Duffus were the authors. Many other writers ignored the appeal, but only two among those to whom it was sent disagreed with its thesis. It is the purpose of this article to state the reasons why it seems probable that the ninety-eight writers are misinformed, except for a minority of Communists among them, and why it seems certain that American writers, and Americans in general, if truly informed in regard to Spain, would repudiate rather than support the Valencia government.

For Van Wyck Brooks and R. L. Duffus, the present writer, who was the author of the editorial criticized by them so ably (as far as literary expressiveness is concerned, though not, I maintain, cogently or effectively), entertains respect and admiration for certain of their qualities and for their ideals, together with friendly personal sentiments. And this may also truthfully be said with regard to many others among the ninety-eight writers who followed the lead of Messrs. Brooks and Duffus. But I also must say that their letter, so far from shaking the convictions expressed in the editorial of March 12, confirms and strengthens my original views, and requires their firm reaffirmation.

I am asked by Messrs. Brooks and Duffus to admit that "writers, as men and women go, are well-informed, in touch with all sorts of human beings and concerned for reality and truth." But I cannot admit the truth of that general proposition in the case of the ninety-eight writers who signed the Brooks-Duffus statement, in view of the fact that readily available information concerning the Spanish situation was either unknown to them, or else was deliberately ignored—facts which tend strongly to upset, or even to reverse, the naively simple and unjustly one-sided view of the Spanish situation upon which they rest their fallacious case. That case accepts and proclaims the exceedingly questionable view that there existed, and that there still essentially exists, a legitimately, democratically elected government in Spain, elected "on a basis of reform, economic and social." Against this democratic, constitutional government a military faction revolted, "in league with unscrupulous powerful elements, and backed by Moors and mercenaries, the conscripts of foreign tyrants." Therefore, these writers argue, all American writers ought to support this supposedly democratic, legitimate government of Spain.

My suggestion that many of the American writers who thus publicly announced that they do in fact support this supposedly democratic government may be the dupes of the Communist ideology, is emphatically rejected by Messrs. Brooks and Duffus. But I am afraid that this rejection does not destroy the force of my suggestion. It will bear a more searching examination than is implied by its indignant repudiation, no matter how conscientiously made, by the authors of the original statement. But even if these writers discovered that they were in fact the instruments of "the Communist ideology, which is against democracy in its existing form," they would, they avow, still support the Valencia government. This is to me a deplorable point of view. I cannot believe that it will be maintained by Americans who have studied the facts.

"On which side," Messrs. Brooks and Duffus ask, "would Lincoln be, if the other side were the Fascist side, which is against democracy, not merely in its existing form, but in any conceivable form, in principle, by definition, notoriously and always?"

It is a highly rhetorical question. In trying to deal with it I wish I could believe that all these ninety-eight American writers really hold anything like the conception of democracy held by Lincoln, or Jefferson, or John Quincy Adams: but I cannot stretch my faith in the democracy of a large portion of the present generation of American writers to any such improbable belief as that. But I do feel morally certain that while Lincoln most decidedly would oppose Fascism were he alive today, he would even more emphatically oppose and abhor and repudiate the degradation and attempted destruction of democracy, not only "in its present form" (whatever that may be: for Messrs. Brooks and Duffus do not indicate where its present form may be found), but also "in any conceivable form, in principle, by definition, notoriously and always," by the so-called democratic government of Spain. Nor, I believe, would Lincoln consider that the Valencia-Madrid government of Spain was at any time after its election

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(whether that election was the free choice of the voters, or not: for that question is far from having been decisively settled), a government which really functioned, or ever sincerely and effectively tried to function, as a truly democratic instrument.

I refer Messrs. Brooks and Duffus, and all other American writers, for information on this point—which is basic to all reasonable discussion of the Spanish situation—to such objective historians and publicists as Professor E. Allison Peers, of Liverpool University, in his book, "The Tragedy of Spain," and to Pierre Crabitès, Judge of the Mixed Tribunals, of Cairo, Egypt, and now lecturer on civil law at Louisiana State University, who for twenty-five years has lived and studied abroad, and has gained a high position among authorities on Mediterranean and Spanish problems. His recent book, "Unhappy Spain," should be required reading for all who write or talk about Spain. Many other authorities[1] might also be named with Professor Peers and Judge Crabitès as having testified to the undemocratic character of the Spanish governments elected since 1931, and to the Communist influence which worked such havoc. Messrs. Brooks and Duffus should not put forward as the main sources of their information merely the partizan pamphlets issued by spokesmen for the Valencia government, or by small groups of wholly unrepresentative (and at times misrepresentative) "Spanish Catholics," or by committees of undiscriminating and emotional sympathizers with the Valencia government. Still less ought they to rely upon the professional Anarchists and Communists (both Spanish and foreign) who long ago disdainfully brushed aside the pitifully weak puppets who were originally set up as the so-called officials of the miscalled Republican form of government by the Popular Front (of which the Communists and Anarchists were brazenly in control), which Popular Front promptly repudiated all democratic processes long before Franco's revolt occurred. The outrages against the Catholic Church and against its members were only a part of the many deeds by which the Popular Front violated law and order, fomenting or permitting the vilest of crimes against the very first principles of democratic government: which principles, if they are to be considered democratic, certainly call for legal action based upon the willing recognition of the rights to representation of minority parties and interests, as well as of majorities, and of their rights to the protection of their lives and property by the constituted authorities.

All such rights were denied to their opponents by the ultra-revolutionary clique controlling the Popular Front. Back even in 1931, a month after the municipal elections which caused the flight of Alfonso, when the provisional Republican government was formed, the red flags of Anarchism and Communism led the organized gangs which burned down scores of churches and convents in half a dozen of the chief cities of Spain. The government did not lift its hand to stop the outrages, or its voice to denounce them. Thus the falsification of democratic processes began their deadly destruction of all hopes for a truly Republican Spain in a fashion that set the key for their continuance according to a pattern that was unmistakably set up by Moscow's experts, as a system for "liquidating" all social forces save the dictatorship of a few desperate men to whom "democracy" (as understood by Lincoln and Jefferson) is a hateful superstition.

As Professor Crabitès shows (and his evidence on this point can be overwhelmingly substantiated), from 1931 onward the watchword of the parties of the Left was: "We have got our republic; now let us have our revolution." The "democratic" governments, which held power with varying degrees of absolutism until Franco revolted, even when they were ostensibly ruled by "intellectual" reformers, and by tender-hearted but flabby-minded Socialists and Republican theorists, never at any time gave signs of functioning according to legitimate democratic principles. As Crabitès says:

> By putting the religious congregations on the grill and by permitting its sight to be dim when churches, convents and monasteries [he might have added: "and schools and libraries and scientific laboratories and social service institutes" as well] were set on fire and priests and nuns assaulted and killed, it [the Cabinet] gave hostages to these groups. . . . The Cabinet held on to office by not daring to fight violence.

Such was the fatal plan set going in 1931. From the loud speakers of the extreme Left groups, assiduously taught their art by adepts in the propaganda of violent hatred, imported from Moscow, came the key-note of the developing Terror: "Kill the priests whose churches are full of gold while you starve." In 1933, an anti-Left majority gained temporary, incomplete power.

[1] See "Spain," by Emile Burns, published by the Communist party of Great Britain, for evidence as to the leadership of Communist elements in Spain from 1931 onward. And "Communist Operations in Spain," by G. M. Godden (London: Burns, Oates and Washbourne). Also, "The Second and Third Reports on the Communist Atrocities in Spain between July and October, 1936," issued by the Committee of Investigation appointed by the Nationalist Government at Burgos, and published by Eyre and Spottiswoode, London, with a preface by the distinguished English author, Arthur Bryant, weekly contributor to the *Illustrated London News*, and a personal observer of the atrocities committed by the Anarchists and Communists, who testifies to "the torture and wholesale murder of tens of thousands of innocent and defenseless creatures in those parts of Spain which remained subject to what is euphemistically called democratic government." And scores of other publications might (and will, if called for) be cited. Messrs. Brooks and Duffus say that the failure of the ninety-eight American writers to condemn these crimes "is not the question." But I maintain that it is of the very essence of the question which fair-minded democratic Americans must ask of all supporters of the forces who committed these abominations.

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Radical bourgeois parties, sincerely willing to try democratic methods, assumed office, supported by Catholics who loyally accepted the republic, which also was recognized by the Vatican, and by Right-wing elements. But the Anarcho-Syndicalist revolts broke out in violent repudiation of all efforts toward democratic representation, culminating in the bloody suppression of the Asturias rebellion. Violent unrest and lack of all balance of powers in the government then resulted—with the Catholics barred from the offices to which their voting strength entitled them—and this confusion continued until the elections of the Popular Front brought victory to the Left in 1936. The parties of the Right still claim that they won as many, if not more, of the votes cast in 1936, as did their opponents, but however that may have been, their political leadership was totally ineffective against the skilful tactics of the Popular Front. The Republican Leftists, and the anti-capitalistic Communists, and the anti-law-and-order Anarchists, were united only by their common opposition to the Right, and by their uncontrollable hatred of the Church. Within four months of the coming to power of a government headed by a few ineffective bourgeois-Socialist intellectuals, like Azaña, the great explosion of violence was raging which finally not only caused Franco's revolt but morally compelled it. Nearly 200 churches were destroyed, 69 clubs and 10 newspaper offices were burned, and attempts were made to burn down 284 other buildings, including 251 churches. As Judge Crabitès says:

> No well-informed journalist doubts for an instant that Anarchists set those fires . . . [and] the question thus rises, whether a ministry which gives no discernible evidence of dissenting from such a procedure, by an influential segment of its parliamentary majority, is really a government, or anarchy masquerading in the robes of office.

After the Franco revolt, of which my own opinion is that it was completely justified, however much I may and do question the value of Franco's own brand of "democracy," the murder of Catholics mounted into the thousands. I do not object to the killing of Catholics in battle or in siege, but to the deliberate murder of peaceful women as well as men. That certain churches contained arms is true: the arms were kept in them, in some cases, by lay Catholics determined to protect their sacred shrines. Such behavior may be considered by those liberals who have "progressed," as they think, beyond all personal or corporate need for religion, as futile and deplorable "superstition." Certainly it will be condemned by those who agree with Lenin that all religion is poison; nevertheless, the action of these Spanish Catholics may seem to others, including many American writers, as a truly democratic form of action adopted by men who were brave enough to take upon themselves the protection of their own freely chosen institutions when the government that should have protected them surrendered to anarchy and violent, lawless atheism.

As for the handful of Catholics who are named by Messrs. Brooks and Duffus as supporting the "legitimate" government of Spain, the few clergymen who are on the list are merely egotistic rebels against their own authorities: not only so, they are in a pitiably small minority when contrasted with the vast majority of Spanish bishops and priests and nuns and laity who have the most tragic of reasons for condemning that treacherous and traitorous government. Concerning the Basque Catholics, here it is a clear case of intense and excessive nationalism at work. Basque was promised what Basque for centuries has striven to attain: its complete national autonomy. Whether the government which had already broken all the pledges which ought to bind a democratic régime would have kept that promise, is highly debatable. At any rate, the Basques accepted it, although their own bishops advised and directed them not to do so.

Messrs. Brooks and Duffus quote Unamuno, "the Spanish Catholic thinker, whom we all revere," who "having taken the Fascist side," retracted this action in his last hours "in words that ring in our ears. He said, as a philosopher must, that there was good on both sides, but that he would rather die than see his country invaded by Germans." Well, Unamuno could hardly be termed a "Catholic" thinker, except in a very indirect sense, as Santayana may be said to be indirectly a "Catholic" thinker. Unamuno was an individualist and heterodox thinker and artist of an extreme type. He welcomed Franco's revolt, at first, not because it was "Fascist," but because it was Spanish: the efforts of Spaniards to throw off an alien evil that threatened to destroy all that was integrally Spanish. He changed his extremely fluctuant mind because Franco accepted the aid of Germans and Italians (and of Frenchmen and Irishmen and Poles and Englishmen as well); but in doing so he spoke not for the great mass of Catholic Spaniards, but for himself alone, and, by implication, for the sort of intellectual to whom Fascism is (properly enough) an intolerable thing, but to whom, sad to say, the even worse evils of Communism and Anarchism are acceptable, at least as allied forces, in what they fantastically suppose is a union of "democratic" forces against Fascist tyranny and reaction.

No, my friends (and I truly hold you to be such), the American writers who have (I repeat it) been strangely deceived into upholding the thesis that the Valencia government is or was or can be "democratic," should give up that untenable position. That cock won't fight. Communism and Anarchism are no more, but far less, demo-

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cratic than Fascism or National-Socialism. In America, we want nothing of any of these degradations of democracy. American writers should pause a long, thoughtful time before they range themselves in favor of the Spanish government, on the plea that it is democratic. It has proved itself the reverse of democratic. I do not urge the support of any form of Fascism when I condemn the Spanish government: I only urge that Americans should support the stricken people of Spain who are striving to overcome the anti-democratic forces of Anarchism and Communism, and who deserve the sympathy and understanding of true democrats in their hard struggle to purge their country of the foreign dominance of Communism. That they will never succumb to a Fascist dictatorship either, is the belief of those who best know their libertarian character.

If it be "a dangerous line" to "suggest that American writers do not know democracy when they see it," I reply that I did not say so. What I said was that the writers who signed your letter did not know the facts concerning Spain, and hence were not equipped to render reasonable judgment upon the question of whether its Red government (as I call it) is democratic in anything save the badly abused use of that term. Some of the writers who signed your appeal do know better; for they are Communists. The others are plainly and demonstrably ignorant (I am sorry to use the word, but it fits) and their vague if generous sympathies with democracy have rendered them pliant tools of the more clear-headed Communists. But that there is a great body of American writers, and Americans of all sorts and conditions of life, who are truly democratic, and who, therefore, will not follow the lead so deplorably given, in so truly dangerous a line, by your appeal, is my firm conviction, and the chief motive of this article is to beg all Americans to suspend judgment, at least, in regard to Spain until they have acquainted themselves with more facts than are contained in superficial propaganda pamphlets or supplied by certain newspaper writers avowedly of "Leftist" sympathies, who are named by you as the sole sources of your information.

I trust that your letter, together with this reply, may be thoughtfully considered by American writers, and educators, and editors, and statesmen, and by the masses of our American people, so that a really thorough examination of this vitally important question may be made. There is, I believe, a predominant mass of free Americans who are essentially democrats; who know that this nation, in spite of all its incidental failures, has attained a high degree of national and personal liberty, and who are determined to maintain and further increase that desirable condition. They will not allow themselves, I believe, to be led astray by the false prophets of a bogus form of "democracy." They know that all forms of Fascism and National-Socialism and totalitarian tyrannies have attained to the unstable power they now hold, precisely because Communism developed sufficient strength in all such countries where these temporary evils exist as to threaten the destruction of all the values of traditional civilization. Baffled by their defeats when directly attacking such civilizations (and given their chance to do so largely because of the obscurantism and stupid reactionary behavior of the unduly privileged classes), the Communists invented the subtle and effective tactics of the "People's Front." They are attempting even in America to use liberals and constitutional Socialists as their deluded instruments. So they did in Spain. But the inevitable reaction against the deadly peril of a dictatorship of the proletariat, which entails necessarily the slaughter of all other classes, or their complete subjugation, and the destruction of religion, and the abolition of all civil and personal liberties, broke out promptly, and the struggle will go on.

According to Messrs. Brooks and Duffus, "the simplest principles of our own Revolution dictate and support the stand" which they and the other ninety-eight American writers have taken in support of the United Front government of Spain. I confess myself utterly at a loss to understand such a statement. Surely our American revolutionists were inspired to use force when other means failed to obtain from a government that refused to function in a representative way, those rights and liberties (including the holding and the free use of their own property) which the American colonists justly considered essential to democracy. Precisely on such grounds have the betrayed and deceived and imperiled masses of the liberty-loving Spanish people revolted against a government that behind the mask of a false, degraded form of "democracy" tried, in obedience to its masters from Moscow, to set up a tyranny utterly repugnant to all free Western souls.

We in free America must keep our freedom from being subverted by any similar use of the Trojan horse of the People's Front. As one means of doing so, let us keep ourselves from backing that horse (which in the long run can win no race in mankind's unending efforts to gain liberty and maintain human dignity) now that it is openly being used to disgorge its barbaric hosts to burn and kill and subjugate, if possible, all civilized institutions, and their representatives, in the Spain of Columbus and Lope de Vega and Calderon and Velasquez and Cervantes and Saint Teresa and Fray Luis de Leon and Ignatius of Loyola, and the people who gave the first representative assemblies, the original forms of Western parliaments, to the political system of our Western world.

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PSYCHOANALYSIS AND THE DEVIL

By HERBERT S. SCHWARTZ

"Having accepted psychoanalysis, it is perhaps not too irrelevant to inquire into the nature of what we have accepted," says the author of the following paper. Thereupon he proceeds with a relentless analysis of Freudianism, sure (we feel) to leave profound impression even upon the unwilling reader. Its function is to impress upon the human personality an order based on instinct. And thus appealed to, "instinct," says the writer, "is none other than the devil masquerading in a scientific dress."—The Editors.

IN A PAPER entitled, "One of the Difficulties of Psychoanalysis," published in 1917, Freud proclaimed the epic of science conquering human narcissism. First, Copernicus inflicted the cosmic blow, disillusioning us of the idea that the earth was the center of the universe. Then Darwin inflicted the biological blow, which disillusioned us once and for all of the idea that man was a being different in kind from the other animals. The third, the psychological blow, came from Freud himself. Through his efforts we have been disabused of the notion that the conscious mind is its own master. All these cherished illusions were the expression of human narcissism; all stood in the way of truth; all were conquered by science.

Armed with the faith of his tradition, Freud presented his theory.

> Psychological—more strictly speaking, psychoanalytic—investigation shows that the inmost essence of human nature consists of elemental instincts, which are common to all men and aim at the satisfaction of certain primal needs. . . . *It is admitted that all those instincts which society condemns as evil—let us take as representatives the selfish and the cruel—are of this primitive type* [italics mine].

And yet, for all its distastefulness, we think about ourselves today in the manner of the psychoanalysts. The interesting fact is that we discover our acceptance of a theory before we realize what we have accepted: we have changed our intellectual habits through an appeal to our imagination. Having accepted psychoanalysis, then, it is perhaps not too irrelevant to inquire into the nature of what we have accepted. What we have accepted is essentially this proposition: that what is disagreeable is true, and to understand the significance of this proposition we must trace through its application in psychoanalytic practise.

It should be recalled that psychoanalysis, although it now claims universal validity in the interpretation of human conduct, had its origin in the clinic. To the clinic come sick, unhappy people for whom the most pervasive and impressive truth is the reality of their own unhappiness. Such a person is predisposed to associate what is disagreeable with what is true, simply by the fact that his own experience is acutely disagreeable. But he cannot accept that identification. He is aware that he is not only unacceptable to himself, but that he is unacceptable socially. He is aware of a tension, of a tremendous effort to make himself acceptable, both to himself and to others, and he is aware of his failure. But his self-respect prevents him from acquiescing in his own weakness and failure, and so he refuses to identify the disagreeable with what is true. Accordingly the fundamental conflict which is going on within him may be stated by the two contradictory propositions: (1) The disagreeable is true (the truth of his disagreeable state). (2) The disagreeable is untrue (his refusal to acquiesce in his failure).

Fluctuating as he is between these contrary poles, he is, naturally, disorganized. The problem is to reestablish order in such a mind, and at this point we may see the significance of the psychoanalytic hypothesis. Although the disagreeableness of the truth is pretty much the whole truth for a human being in this state, a difficulty arises from an uneasy awareness that something is wrong with such a belief. The psychoanalyst steps in to assure him that nothing whatsoever is wrong with it, that on the contrary everyone believes it, but society refuses to acknowledge it because of certain "tabus." Not only is the disagreeable true, but the ideas which are most disagreeable are most fundamental. The clinical procedure of psychoanalysis is accordingly divided into two parts: the establishing of these ideas, and the ordering of the patient's experience in terms of them.

To be effective these ideas must destroy the distinction between man and animal: "Man is not a being different from the animals or superior to them." The patient must consequently accept the impulses of animals as his own, since his disorganization arose from his refusal to accept them.

The first of these ideas is incestuous love, the "Oedipus complex":

> It has an ugly sound and a paradoxical as well, but nevertheless it must be said that whoever is to be really free and happy in love must overcome his deference for women and come to terms with the idea of incest with mother or sister.

But this, even, is not enough. The patient has another, even deeper instinct (disagreeable idea): the love which he bears himself, narcissism.

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> Love is primarily narcissistic, is then transferred to those objects which have been incorporated with the ego, now much extended, and expresses the motor striving of the ego after those objects as sources of pleasure.

By choosing ideas of the maximum disagreeability and indicating in no uncertain terms that they are acceptable to him, the psychoanalyst gives the patient a rock bottom beyond which it is impossible to go. There is nothing lower to which he can sink than the state of incestuous and narcissistic desire, he is made to feel—and these are acceptable (to the psychoanalyst who is a respected member of society and among the wise). The idea, however disagreeable, is accordingly acceptable to the patient because it releases him from the very tension which brought him to the psychoanalyst. He is no longer "different"; he belongs with everyone else, and the psychoanalyst is perhaps the first person who has accepted him "as he is." But what the psychoanalyst and his patient accept in private is unacceptable to the world. The patient's disordered state is still very real, and its reality to the world is reflected in himself. For the psychoanalyst, society is playing a polite game in which everybody knows what is in everybody else's mind (the primitive instincts of maximum disagreeability) but everybody ignores these things: they are "tabu." The patient accordingly must be prepared to play this game as the "normal" persons constituting his society play it. He already "belongs" in the real and basic sense of belonging: he belongs as one animal belongs to a family of animals. But if the rest of the family does not acknowledge that they are animals, something further has to be done.

When the patient has accepted his ideas (and these are easy for him to accept in his state for reasons already mentioned), the psychoanalyst is in position to reorganize his experience. The guiding concept in this reorganization is "repression." Until now these instincts were "repressed." The treatment consists in tracing back the history of those repressions, and what was repressed necessarily was what was most disagreeable: the incestuous instinct and the instinct of narcissism.

According to the psychoanalysts, the cure consists in the patient's recognition of these instincts in himself. But it is not merely the admission of the instincts which cures the patient; it is the "vision" of these instincts permeating the totality of his experience, giving rhyme and reason to what was before chaotic, and everything that the psychoanalyst accomplishes establishes this point. It is obvious besides that this is the crux of the matter, for the patient comes to the psychoanalyst in a disorganized state. His cure accordingly is in his reorganization, and that reorganization is in the very tracing of the causes and effects in his experience. The patient is, so to speak, rationalized by the psychoanalyst, that is, convinced of the rationality in his behavior. Psychic order is accomplished through the acceptance of these basic ideas; the cause of psychic disorder is a repression of them. But these ideas to be effective must permeate the patient's experience and give it the unity of recognizable cause and effect.

It is in this way that the psychoanalyst supplies the deficiency in his patient, the deficiency of order, of self-understanding. How does this equip the patient for life in society? The psychoanalysts are not too clear on this point. They can, after all, point to their clinical success. But there must be something in their practises to account for that success, and assuredly they do not put an end to repressions. Living in society means living a life of repressions. The patient does not leave the psychoanalyst, go home and shoot his father and live happily ever after. What, then, is the mechanism which permits successful living through the treatment of psychoanalysis?

The psychoanalysts call it "sublimation." Sublimation reminds us of our fundamentally base natures. It connotes a certain falseness in the act, the act of making sublime what is really base:

> Sublimation . . . consists in the instinct's directing itself toward an aim other than, and remote from, that of sexual gratification; in this process the accent falls upon the deflection from the sexual aim . . . sublimation is a way out, a way by which the claims of the ego can be met without involving repression.

Freud does not see any positive intrinsic value in sublimation. Notice that the "accent falls upon the deflection from the sexual aim." There is no innate desire in man for perfection of any kind, and whatever he achieves is to be understood negatively as the more or less successful evasion of his instinctive desires:

> Many of us will also find it hard to abandon our belief that in man himself there dwells an impulse toward perfection, which has brought him to his present heights of intellectual prowess and ethical sublimation. . . . But I do not believe in the existence of such an inner impulse, and I see no way of preserving this pleasing illusion. The development of man . . . is easily explicable as the result of that repression of instinct upon which what is most valuable in human culture is built.

The achievement of culture, then, is to be understood as an evasion of man's fundamental instincts, and its only value is in that evasion. I do not mean, of course, that the psychoanalysts do not pay the customary social respect to the fine arts and sciences, but whatever respect they pay as citizens they deny as psychoanalysts: at most they can but admire the ingenuity of the sublimation.

Sublimation, then, is the essence of psychoanalytic therapy: the normal man sublimates as a matter of course, the sick man must be taught to sublimate. And yet, for all their experience with it

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and speculation about it, it appears to be the one point in psychoanalysis which psychoanalysts cannot fit into their system. In one place sublimation satisfies the claims of the ego without repression, in another sublimation is achieved through repression. Why this difficulty?

The psychoanalyst refuses to accept the reality of any but the lowest instincts. Only the most disagreeable impulses are fundamental. But he does not seem to ask why these instincts are disagreeable. Or if he does, he is satisfied with the very superficial explanation that these instincts happen to be socially tabu. And yet the very universality of the tabu (to which they point in substantiation of their theory) indicates that the question cannot be answered on the basis of a particular ethos. There is something in the nature of man which makes these instincts unacceptable. That something is the very component in the nature of man on which the success of psychoanalytic treatment depends. It is the unacknowledged guiding spirit which leads the patient back to a healthy psychic life. It is the rationality of man, the fact that he is not merely an animal—a fact which does not in the least contradict the assertion that he is an animal. The instinct for order, for finding unity and sense in things, is to be found in his nature, just as deeply rooted as his animal impulses. And it is when this instinct for order is frustrated that a man is psychically sick.

What the psychoanalyst accomplishes in the privacy of his sessions is the reinstatement of order in the soul of his patient. The patient accepts the primitive impulses as his own. But something further happens: he traces the causal sequence from these primitive impulses. The pattern of his whole life is clarified in the light of those impulses. What he discovers in the course of his treatment is that the impulses of an animal are not incompatible with reason and order. Out of his life there emerges a well-ordered structure. Since this is always accomplished in successful psychoanalytic treatment we may infer that sublimation achieves successful repression only by the activity of reason. Certainly the disagreeable instincts are not indulged; they are acknowledged and woven into a coherent story of the patient's life.

Without acknowledging the basic status of human rationality, the phenomenon of sublimation cannot be explained: brutes do not write poems, and it is absurd to claim that men write poems because it is their way of being successful brutes. To insist that men are only brutes is to make them the least good of the brutes, for men cannot be their equals. They are either something higher or something lower, and ability to write a poem is not a sign of something lower.

The patient cured by the psychoanalyst can take his place in society. He has learned to admit what was so difficult to admit, his primitive instincts, and he has learned to order his experience rationally. But he has not explicitly accepted the principle of his second lesson, reason; on the contrary he has learned to deny it as a principle.

The traditional problem is that of good and evil in man's nature. What I have referred to as ideas of maximum disagreeability are ideas of maximum evil in the traditional sense of that term. (The psychoanalysts admit that society regards as evil the ideas which are basic to their method.) Evil is that which man naturally abhors, that to which he sinks when every effort of the will is relaxed. "Instinct," then, is none other than the devil masquerading in scientific dress. The psychoanalyst reveals the devil to his patient, discloses him within his patient. He identifies the devil with the truth, the patient's truth. "Sublimation" is a vain effort to escape from the devil's clutches, but there is nothing higher, for the devil is in all things. People pretend that he does not exist, but that is because they dare not look him in the face. There is no truth, only illusion; there is no goodness, only pretense.

Rehabilitated by this doctrine the patient goes into the world prepared to find its evil and convinced beforehand that he will have found truth only with evil, in himself and others. His first sublimation, his psychoanalytic treatment, remains the pattern, the archetype for all his subsequent sublimations. His life becomes ordered, but the theme of that ordering is evil.

From times as far back as you wish to go men recognized evil in themselves. Traditional theology traces it to the devil. But theology declares the good as the positive principle. This good has its source in God and is immediately related to man's intellect whose end is therefore his good.

The Church shows no hesitation in the acknowledgement of evil in man. The confession of evil in oneself is a foundation-stone of Christianity. But evil is an incomprehensible fact in itself, and the striving for good, which is the striving to God, alone gives sense to evil. It does not account for good in terms of evil for, on the contrary, evil is a deprivation of the good. The theological contrary of psychoanalysis, therefore, is not Christianity but Christian Science, and it is possibly not without significance that the two phenomena are contemporary. One refuses to admit evil, the other refuses to admit the good. Both are original in a peculiar overemphasis of one element of truth through the omission of another.

Psychoanalysis thus emerges an inverted theology identifying good with illusion, making evil the principle of truth. Its devil is goodness. Fearful of that devil, we worship at a new altar, the altar of evil, a strange dogma to be preached in the name of Copernicus and Darwin, one that makes them the prophets of Freud's old testament.

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RELIGION AND SCIENCE[1]

By WILLIAM M. AGAR

Some Conflicts between Religion and Science

The first important conflict dates from near the beginning of the modern period of science—1543, to be exact. On this date Copernicus, a canon of the Church, published his work, "The Revolution of the Heavenly Bodies," dedicated to the Pope, which presented the view that the planets, including the earth, revolve around the sun. This was in direct opposition to the then current notion that the earth, the abode of man, was the center of the universe around which all the heavenly bodies revolved. Several astronomers had held the Copernican view at the height of the development of Greek science, but the Ptolemaic notion of a fixed earth had long been supreme and was embedded in the thought of the time. Copernicus was on his death-bed and intrusted to a friend the labor of having the book printed. Just before it finally went to press a well-meaning Lutheran minister, Andreas Osiander, fearing the criticism that would be heaped upon Copernicus, added a preface which stated that Copernicus's view was not presented as a fact but merely as an "indulgence of the imagination." This preface served its purpose since it prevented much attention from being given to the work, but it added nothing to Copernicus's reputation. However, he was dead and it did not matter.

In 1597, Kepler discovered that the preface was spurious and published that fact together with his own concurrence in and development of the idea. For this he was forced out of the Protestant University of Tübingen and fled to the Jesuits at Graz where he continued his work. Lutherans, Calvinists, Anglicans and later the Puritans joined with the Catholics in denouncing the idea but, so far, the Catholic Church as a body took no particular notice.

On January 10, 1611, Galileo Galilei, professor of mathematics at the University of Padua, trained his first crude telescope on the planet Venus and shortly after on Mercury. He quickly saw that these two planets exhibited phases similar to those of the moon. The absence of such phases, so far as could be told with the unaided eye, had long been regarded as proof of the older theory and the knowledge that phases existed indicated that the planets shone by reflected light and suggested strongly that they revolved around the sun. Still later, Galileo discovered Jupiter's larger moons and noticed that they followed orbits around the major planet. Thus he saw, in miniature, the plan of the whole solar system as set forth by Copernicus and became an ardent advocate of the new astronomy.

Almost immediately he ran into difficulties with contemporary scientists and with the Church authorities. Copernicus's book was put on the Index in 1616. Galileo was detained, tried and made to promise that he would not teach Copernican astronomy. This served one good purpose at least in that it caused Galileo to turn his attention to other problems and resulted in many advances in the science of physics. But he was not yet through. In 1632, he published the "Dialogo" which, purporting to be impartial, presented a discussion between a Copernican and an adherent of the old Ptolemaic astronomy and showed the Copernican winning on every point. Galileo was taken into custody again, tried by the Congregation of the Index and made to sign a humiliating retraction.

Many false statements have been made about this case. Galileo was never imprisoned in a dungeon, he was detained in the apartment of a friend. He was not denied the last sacraments and was buried in consecrated ground. Before the trial Father Castelli, O.S.B., pleaded that Galileo had done nothing to harm the Church and stated that nothing could now be done to keep the earth from turning. After the trial Cardinal Bellarmine sounded a note of caution and predicted that it might be necessary to revise the current scriptural interpretation. But the truth is bad enough. The official documents condemning Galileo embody the view that the Copernican astronomy is false and heretical because contrary to Scripture. That is, the Pope and the cardinals branded as heretical what we all now know to be true.

It is the only case of its kind. It has plagued Catholic apologists ever since, but it is merely foolish to say, as many have done, that this was an ex cathedra statement that invalidates the doctrine of papal infallibility. One need but remember that the facts of this case had long been before the world and were thoroughly investigated before this doctrine was declared two centuries later.

Why did this struggle occur? A complete answer to that question presupposes a thorough understanding of the thought of the time when the conflict occurred. This we can never have, but we must try to look at it from the point of view of Galileo's contemporaries. It was a time when men thought that they knew all there was to know. Scholastic thinking was formalized and decadent. The attempts to open up new approaches to knowledge by the introduction of the

[1] This is the third instalment of an article begun in the issue of March 19.

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scientific method had failed. Ptolemaic astronomy was accepted as necessarily true since it placed earth and man at the center of everything and emphasized the Christian view of the importance of man. Dante's "Divine Comedy" and the works of many lesser writers were based upon it. The Reformation had made Catholics "Bible conscious." Saint Augustine's warning against the use of the Scriptures to confute science, and Saint Thomas Aquinas's rejection of the argument from authority were both forgotten. Catholics were vying with the Protestants in literal and stupid interpretations of Scripture. Thus an ancient and false scientific theory became a part of religious belief—to deny it was to deny Christianity.

Growing knowlege always assails some cherished notion. It is human nature to believe that present ideas are true and that present customs are best. It is terribly hard to give up fixed ideas and it is unfortunate that such ideas are so often allowed to become part of our religious thinking when they have nothing to do with religion.

The struggle that science had to establish the facts that the earth is very old and that man has existed for a length of time measurable in tens of thousands of years is an example of this. The Church has not opposed these notions but individual Catholics have joined with many of their Protestant brethren in denouncing them as contrary to the Scriptures. We need not enlarge on these conflicts. The age of the earth and the length of time that man has existed are known only in the broadest terms, but unless we deny that man is capable of forming true judgments from the evidence at hand, the scientific interpretation is true within large limits of error, and these limits will be narrowed as knowledge grows.

Christianity is for all time and does not depend upon how we believe the earth came into existence, how old we think it is, or how long man seems to have inhabited it. Christianity is not harmed by knowledge but it can be hurt almost to death by ignorance.

Wrongful Accusations against the Church

The Catholic Church is often accused of retarding the development of medicine by prohibiting the study of anatomy and surgery, and is supposed to have condemned and prevented the study of chemistry for long ages. The reader is referred to Dr. James J. Walsh's "The Popes and Science" for a discussion of these points and a complete answer to the charges, which answer modern scholars recognize as true.

The first charge grows out of a misinterpretation of the meaning of Pope Boniface XIII's Bull, "De Sepulturis," in 1300. This forbade a practise which had become common because of the Crusades and the death of so many far from home who had asked that they be buried at home. This practise consisted of dismembering the bodies, boiling the flesh off the bones and shipping the bones home. Whether or not this should have been forbidden may be a matter of opinion, but to say that it forbade dissection for purposes of medical study is totally false.

According to Dr. Walsh, the first historical mention of a post-mortem dissection to determine the cause of death in a criminal case was performed by court order in Italy in 1302—two years after the Bull. It was so worded as to suggest strongly that such procedure was common. It is also a historical fact that for centuries after this time the greatest medical schools were in Italy and that Vesalius in the sixteenth century moved to Rome to perform his dissections because he could obtain bodies more easily there.

The second charge grew out of a similar misinterpretation of a Decree of Pope John XXII in 1317 directed against the alchemists and prohibiting the "crime of falsification," which consisted in mulcting credulous people of their money by pretending to turn base metals into gold and silver. The coin of the realm was being debased in this way by a process of plating and the Pope forbade it in the manner current at the time.

A somewhat similar Bull by the same Pope, "Super Illius Specula," was concerned entirely with the practise of magic and had nothing to do with forbidding any proper scientific investigation.

The Last Great Conflict

The reconstruction of men's ideas concerning the physical structure of the universe that took place in the sixteenth and seventeenth centuries appeared to many to deny Christian principles. In the same way the great, unifying idea of evolution in the organic world was believed to strike the death-blow of all religion in the middle of the nineteenth century. The chief difference was that the first conflict was confined to a few learned men, but the second was known to the multitudes. Once again, an attack was leveled at a scientific idea on the basis of the tortured Bible. The weird excursions that scientists made into the realm of ethics, philosophy and religion in the name of evolution were the proper things to attack, but the issue was clouded and the results were disastrous.

The Church kept out of it, but evolution met violent opposition from individual Catholics and Protestants alike. It also met opposition from scientists, but this opposition diminished rapidly as the evidence developed.

What is this scientific principle that has given rise to so much opposition?

The variety of living creatures on this earth is one of the most impressive facts of nature, and there are two ways of accounting for this variety.

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First: each species of animal and plant has been separately and specially created at the proper time; variation has been confined within the limits of species, therefore species are fixed and unrelated. This is the idea of special creation. Second: life originated on the earth in a way now unknown and since then life has developed from life with change and specialization until the present existing species came into being. This is evolution.

Evolution therefore is the name for a process which is believed to have operated on the earth. It does not explain the origin of life. It does not alter the necessity of a First Cause. At present we have little or no indication that life developed directly from the non-living, but we may get such evidence at any time. What of it? Would that explain the origin of matter and mind? It would merely unify our knowledge of the universe a little more completely.

Which of these two views is the correct one? In trying to answer this question keep the following points clearly in mind: (1) Nothing has been revealed to us concerning the method of creation. (2) Science deals with the universe as it finds it and tries to explain its workings. (3) Saint Augustine held a broad view of natural evolution which allowed for the development of the living from the non-living and the union of man's soul and body when the latter had been fully prepared by natural means. (4) According to Dorlodot, this view of natural evolution developed by Saint Augustine and Saint Gregory of Nyassa lasted through the eighth and probably to the end of the twelfth century. (5) It was modified by Saint Thomas on "scientific" grounds taken from Aristotle and not on scriptural grounds. (6) According to the principle formulated by Saint Thomas, namely, "The potency of a cause is greater the more remote the effects to which it extends," the idea of special creation imposes totally unnecessary limitations on God's work, evolution gives a grander concept of creation. (7) The idea of the fixity of species involved in special creation is a scientific theory dating from John Ray in the late seventeenth century. (8) Before Pasteur everyone believed in the development of the living from the non-living.

There is therefore nothing anti-Christian in this idea. It is a scientific notion to be affirmed or denied on scientific evidence. There are gaps in the evidence but practically all professional scientists believe in it as a general principle.

How has evolution come about? That is another question and one which we cannot answer in the present state of knowledge. All the great names connected with evolution from Buffon (1760), Lamarck (1795), through Darwin (1859), down to the moderns, are connected also with their own explanation of how it came about. Darwin, for instance, collected evidence for thirty years before he published it together with his idea of the importance of natural selection along with other factors in bringing about evolution. His evidence is a vast addition to the sum total of human knowledge. His theory of evolution has suffered its ups and downs. When scientists dispute among themselves over evolution they are disputing over the factors that may have operated, they are not questioning the fundamental principle.

It is impossible to discuss the evidence for and against theories of evolution here. Suffice it to say that the most hopeful line of work—genetics—has grown out of the researches of the obscure Augustinian, Abbot Mendel. We can only hope that we do get the clue to the riddle in time. There is nothing to be afraid of in the theory of evolution.

St. George Mivart in his "Genesis of Species," 1870, wrote as follows:

> It is not absolutely necessary to suppose that any action different in kind took place in the production of man's body from that which took place in the production of the bodies of other animals and of the whole material universe.

Mivart was a Catholic but he was subjected to the same storm of abuse as Darwin. He sent his book to Pius IX who honored its author with the Doctor's degree and this degree was conferred by Cardinal Manning at a public ceremony.

In 1909, the fiftieth anniversary of the publication of the "Origin of Species," the University of Louvain sent Dorlodot to the celebration in England. He gave high praise to Darwin linking him with Newton as one of the great minds capable of unifying man's knowledge of nature.

Eric Wassmann, S.J., in "The Problem of Evolution" wrote that the evolution of the organic world is but a part of the evolution of the whole universe, the title page of the book of evolution being indelibly inscribed with the words: "In the Beginning God Created Heaven and Earth."

Spring Plowing

It must be good to find yourself at dawn
Riding the world behind a trusty team,
To lead a flank of furrows on and on
To victory—to set each clod abeam.

How reassuring must the ground beneath
Seem unto one who long has tended it,
Who takes his shining plowshare from its sheath
And goes in grateful peace to do his bit.

For his is neutral territory, bound
By no unfriendly fences, feared by none;
He finds a sturdy welcome in the ground,
That has no wearing out for *anyone*.

JOHN ROBERT QUINN.

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CIGARETTES AND PATHOLOGY

By JAMES J. WALSH

AT THE present time some 200,000,000,000 cigarettes are consumed in this country in the course of a year. If we are to accept the alluring advertisements in newspapers and magazines and on billboards, it would seem as though men were finding in these little paper cylinders of tobacco the *elixir vitae* that white men thought they had found in the Indian custom of smoking, since most Indians were magnificent healthy specimens of humanity.

The use and abuse of tobacco has largely concentrated in cigarettes in our day and the amount of money that is spent in advertising them is enormous. The advertisers insist not only that tobacco as used in cigarettes is not harmful, but that it is absolutely beneficial. Various brands of cigarettes announce that "they lift you up," "they do away with that tired feeling," "they tap your second wind," to say nothing of a number of other formulas that ought surely to tempt tobacco habitués to keep on increasing their consumption of tobacco.

The formulas are meant to encourage young folk particularly, and just now more especially young women, to have recourse to the little paper-covered cylinder of tobacco whenever one feels out of sorts. A few years ago men deprecated even their own use of cigarettes, and talked of them as "coffin nails," but now they have come to be considered almost as life preservers.

Almost needless to say, physicians generally do not share this optimistic mood as regards the benefits to be derived from the use of tobacco and especially the use of it in that apparently most harmless of forms—the cigarette. On the contrary, physicians have found that there is a definite tendency for the cigarette habitué to increase ever more and more the number of his daily doses of cigarettes and this abuse has in a certain number of now well-recognized cases brought about the development of a very serious and even fatal disease only recently observed but which is increasing in frequency and is noted particularly, as might be expected, here in America.

This is an affection of the blood vessels first described by Buerger and named, after him, Buerger's disease. In scientific circles it bears the impressively long Latin name of *thrombo-angitis obliterans,* that is, obliterating disease of the blood vessels. There is a thickening of the walls of the blood vessels which in its course has a tendency to shut off the circulation of the blood in particular parts of the body. The first symptoms to attract attention are spots of gangrene occurring on the fingers or toes which often advance to such a stage as to bring about the necessity for amputation. In recent years observation has shown that the changes in the blood vessels are not limited to the superficial parts which become gangrenous but occur throughout the body and affect the larger central vessels in very much the same way as the vessels on the surface of the body. While there may be no serious symptoms in the kidneys and liver, the changes in the blood vessels of various organs are sometimes noted even before the shutting off of the blood vessels in fingers and toes sets in, causing gangrene.

Whenever any of these symptoms are noted, the first inquiry that is made is with regard to the patient's habits in the smoking of cigarettes. Practically always it is found that the sufferer from Buerger's disease is a heavy cigarette smoker to the extent of sixty to seventy cigarettes a day. The first symptom often noted is a loss of weight, followed by intense nervousness, and very disturbing tendencies to insomnia. Pain is nearly always the commonest precocious symptom, occurring especially in the parts most affected.

Almost needless to say, very little can be done for the cure of disease because tissue changes of blood vessels cannot be restored. The symptoms on the surface of the body may be alleviated and the discomfort lessened for a while, but by the time the external manifestations are noted the disease has advanced to such an extent within the body that it is usually but a question of a comparatively short time before it brings on further serious complications. So far, I believe, the affection has not been noted among those who use tobacco in others forms than cigarettes. Something in the little paper cylinder of tobacco, as it is burned and produces heat that vaporizes the materials in the tobacco, lowers resistive vitality and favors infection, which does the rest.

It is not the nicotine, of which so much used to be made, but something much more subtile or poisonous that causes the unfortunate results. Whatever it is, and this is as yet unknown, it is contained in the protein which results from the burning of the cigarettes. The principal danger from cigarette smoking lies in the fact that the smoke from them is practically always inhaled, that is carried by inspiration down into the lungs. That means that wide absorptive surfaces in the delicate lung tissue whose function it is to absorb oxygen from the air when we breathe are exposed directly to the warm smoke, the ingredients of which are readily absorbed. In recent years physicians have come to realize that material substances of any kind, even though it may be in the finest dust, when breathed into the lungs may readily bring about progressive symptoms. Certain dust particles to which workingmen are subjected that were thought comparatively harmless even a few years ago have now proven to be very definitely harmful and even seriously detrimental.

It is not the cigarette smoke so much as the excess of it irritating delicate lung tissues that brings about the very serious conditions that constitute Buerger's disease. I am not at all an alarmist, I do not hesitate to smoke an occasional cigarette myself, and I have doctor friends who I know smoke twenty to thirty cigarettes a day, and some of them have done so for years, and yet are as healthy as the proverbial trout. I am deeply persuaded, however, that we are now reaching the limit that nature can stand of the various harmful substances inevitably associated with excessive cigarette smoke. I think that we physicians of the older generation who have seen the smoking of cigarettes grow from what seemed scarcely more than a toy into what is now one of the most significant of social institutions are under an obligation to the rising generation to warn them of the serious dangers associated with the abuse of cigarettes in our day.

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Seven Days' Survey

The Church.—On Easter Sunday Pope Pius blessed 50,000 persons in St. Peter's Basilica and 200,000 more in the square outside and was much moved by his reception. Radio listeners in this country reported excellent reception of the broadcast of these ceremonies. * * * At the main dinner of the eleventh annual conference of the Catholic Association for International Peace at Washington, D. C., Senator O'Mahoney of Wyoming declared that tolerance and faith instead of intolerance and fear were the true bases of lasting peace. * * * The Liverpool Catholic Land Association is planning, in cooperation with the English government, the establishment of a Catholic village on the site of their training farm near Wigan; it will be prepared to house twenty-five families. * * * Dr. Pierre Hebert, deputy coroner of Montreal, Canada, has brought 2,243 babies into the world in the past twenty-three years. He is known as the "doctor of the poor" of St. Remi. * * * Dom Anselm Strittmater, O.S.B., of St. Anselm's Priory, Washington, D. C., aided by Guggenheim fellowships, is engaged in preparing an edition of the "Byzantine Euchology," a fundamental book of the Eastern Rites, from manuscripts in the Vatican Library. * * * Edward A. Kreamer of Baltimore, who died during Holy Week, had in his life-time served 50,000 Masses in Europe, Asia, Africa, North and South America, aboard ships on the Atlantic, Pacific and Indian Oceans and the Mediterranean and Caribbean Seas, as well as in catacombs in Rome, and in Bethlehem and Jerusalem. He was also very active in St. Vincent de Paul and layman's retreat work. * * * Steps are being taken at Rome to enter the cause for beatification of Cardinal Merry del Val, who was Papal Secretary of State for Pope Pius X, and who died in 1930. * * * The N.C.J.C. News Service reports a large increase in the sale of Catholic pamphlets throughout the United States. The Paulist Press reported a total sale of 1,500,000 pamphlets last year, and sales of America Press pamphlets almost doubled 1935 figures.

The Nation.—On March 29, the Supreme Court upheld the Minimum Wages for Women Act of the State of Washington by a 5-4 decision, reversing its action of last June when it declared unconstitutional a similar law of the State of New York. It also declared constitutional the revised Frazier-Lemke Farm Mortgage Moratorium Law, which provides an easy bankruptcy method for farmers unable to keep up on their mortgages. Likewise it supported the Railway Labor Act requiring railroads to engage in collective bargaining with their employees, whether operating or "back shop" workers. * * * The claim was made that a new method for extracting cellulose from all sorts of soil products which will revolutionize the manufacture of paper, textiles, sugar, food products, medicines and innumerable other commercial products has been found by experimental mathematicians. Supposedly with the new crushing system cheap agricultural waste products and previously worthless scrub trees will enter the industrial system. * * * The House Agricultural Committee, avoiding last-minute compromises, struck from the proposed farm tenancy bill the section providing $50,000,000 a year to help tenants gain ownership of the farms they operate. The opposition held that long training of those to be helped is necessary before they could become tolerable loan risks. Some held that such assistance is not a proper function of the federal government. The wheat crop insurance bill creating a Federal Crop Insurance Corporation with the Department of Agriculture passed the Senate. * * * The Governor General of Canada visited Washington in an official manner, staying in the White House for two days and talking with the President of "everything." It was believed that the coming Empire Conference in London was discussed most exhaustively. * * * Senator Nye and Representative Fish proposed a joint resolution in Congress which would prohibit at any time, peace or war, the exportation of arms and armament material except within the Americas.

The Wide World.—An endless series of rumors came out of Spain, but nothing indicated that the situation was changed in any important particular. The debacle of Italian troops on the Guadalajara front was confirmed, particularly by the attitude of the various interested governments. France was alarmed and considered the possibility of a blockade to prevent assistance going to Spain. Mussolini was said to have assured the British government that no more troops would be dispatched, provided other nations lived up to a similar policy. The London press insisted, however, that Il Duce was continuing to violate the non-intervention agreement. In Spain itself fighting was reported from Ciudad Real province, the prize being Spain's rich coal and mercury mines. * * * Japan rejected a British proposal to limit the maximum caliber of guns on capital ships, with an explanation that its London stand of last year for quantitative disarmament as the sole possible formula of naval limitation could not be altered now. This refusal means that all powers may have to rebuild their capital ships, unless a new naval conference leads to a treaty. Washington dispatches said that Great Britain would very probably issue invitations to such a conference in the near future. * * * In a sensational move, Italy and Jugoslavia signed treaties which involved highly important concessions to Belgrade. Mussolini officially abandoned "revisionism," which means in essence the grant of special aid to Austria and Hungary; required no political concessions of Jugoslavia; and gave assurances that Italy would abandon its pretensions to Dalmatia and would revise its attitude toward Slavic minorities. It was easily the most important diplomatic

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retreat in post-war history, excepting French consent to the Hoover moratorium and British weakness at the time of the Ethiopian conflict. The general feeling was that Mussolini was seeking greater freedom of action in the Spanish crisis. * * * Writing for International News Service, H. R. Knickerbocker reported that a possible eventual union between Russia and Germany "seems at the moment too fantastic to deserve serious consideration, but it is a fact that its possibility is being weighed with foreboding in the secret councils of every European capital." He alleges by way of immediate evidence the following: the "clandestinely cordial" relations which the Reichswehr has maintained with Russian army officers; the manifest difficulties which the French have encountered in trying to keep intact the Franco-Russian pact; and certain changes in the personnel and management of the Stalinite army. The possibility sketched by Mr. Knickerbocker has long been discussed in German emigrant circles. It should be remembered that Russo-German rapprochement was the aim of extreme nationalists in Berlin during the years after the war.

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Debating the Supreme Court.—Discussion of the Supreme Court was continued, though public interest was less marked and emotions were somewhat calmer. Senator Carter Glass delivered, it is true, a violent radio address, but had no such tense audience as that which listened to his blistering 1932 attack upon the monetary policies of the Hoover administration. He termed the President's plan "a hateful attempt to drive eminent jurists from the bench in order to crowd into the Court a lot of judicial marionettes to speak the ventriloquisms of the White House," and fired oratorical broadsides at General Hugh S. Johnson, Donald R. Richberg, and others. An intelligent substitute for the Roosevelt proposal was advanced by Dean Young B. Smith, of the Columbia University Law School. He suggested that an amendment be submitted to the people calling for the retirement of Supreme Court justices at seventy-five. "The submission of such an amendment would take the issue regarding the Court out of Congress and place it before the American people, where it belongs. It is the easiest and quickest way out of our dilemma." On the Senate floor, Assistant Attorney-General Joseph B. Keenan was accused by Senator Rush D. Holt of having offered him a federal judgeship if he would change from opposition to the President's plan to support of it. The allegation was promptly denied. When the Supreme Court announced its decisions on the Washington Minimum Wage Act, the Rail Labor Act, and the new Frazier-Lemke Farm Mortgage Moratorium Act, some of Mr. Roosevelt's supporters were reported as willing to drop reform of the Court if the decision on the Wagner Labor Act should likewise prove "liberal." Meanwhile Senator Joseph T. Robinson, in a radio address, held that the President's attitude toward the Court had been justified by the decisions.

Labor.—The evacuated Chrysler plants continued to be dead as parleys failed to bring a final settlement. Conferences were recessed to April 2 when no agreement seemed possible and when John L. Lewis had to leave for New York to negotiate for his Mine Workers. The deadline for a new agreement in the soft coal industry was supposed to be April 1, and no new contract was imminent on that day. The union was trying to get a guaranteed minimum annual wage of $1,200 and the operators claimed that was economically impossible. The Steel Workers Organizing Committee continued to approach independent steel mills and had conspicuous success with the Alleghany Steel Corporation where a strike was averted by a collective bargain. That the C.I.O. would have a clear way in the industry became more doubtful, however, when company unions became more active. An attempt was launched to form an industry-wide union of workers in employee representation plans to be called the American Union of Steel Workers. This would provide, among other things, "a central executive committee of employee representatives with power to negotiate with the presidents of the corporations on problems not settled in the various plants and on all major issues." Competing with the C.I.O. strike-abeyance clauses, this new organization was said to be willing to offer employers compulsory arbitration guarantees. The A. F. of L. came out flatly against the current trend to sit-downs when President Green said: "The sit-down strike has never been approved or supported by the American Federation of Labor." Reasons given were that they alienate public opinion necessary to union and especially strike activities and, despite immediate gains, threaten permanent injury to the labor cause by encouraging reaction in laws, especially in compulsory arbitration laws. Mr. Lewis called the statement "characteristically cowardly and contemptible." The President is expected to be forced to choose between the C.I.O. and the A. F. of L. by June when he must delegate a spokesman of whatever organization is the "most representative" of American labor to the conference of the International Labor Organization at Geneva.

Religion in Mexico.—An encyclical letter address by Pope Pius to the Mexican hierarchy has been relayed in full to the United States. The following quotations indicate some of the riches of this extraordinarily interesting and significant message. "There are millions of individual men often in such sad and miserable living conditions that they have not even that minimum of well-being indispensable to protect their very dignity as men. We conjure you, Venerable Brethren, in the bosom of the charity of Christ to have particular care for these children, to encourage your clergy to devote themselves with ever-increasing zeal to their assistance, and to interest the whole Mexican Catholic Action in this work of moral and material redemption." "Two grave precepts are imposed on all Catholic Mexicans: the one negative, that is, to keep the children as far away as possible from the impious and corruptive school; the other positive, to give them complete and accurate religious instruction and the necessary assistance to maintain their spiritual life." "For the rest, once this gradation of values and activities is established, it must be admitted that for the Christian life

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to develop itself it must have recourse to external and sensible means; that the Church, being a society of men, cannot exist or develop if it does not enjoy liberty of action, and that its members have the right to find in civil society the possibility of living according to the dictates of their consciences. Consequently, it is quite natural that when the most elementary religious and civil liberties are attacked, Catholic citizens do not resign themselves passively to renouncing these liberties. Notwithstanding, the revindication of these rights and liberties can be, according to the circumstances, more or less opportune, more or less energetic. . . . We must, however, recall to you some general principles, always to be kept in mind, and they are: (1) That these revindications have reason of means, or of relative end, not of ultimate and absolute end; (2) that, in reason of means, they must be licit actions and not intrinsically evil; (3) that, if they are to be means proportionate to the end, they must be used only in the measure in which they serve or render possible, in whole or in part, the end, and in such manner that they do not cause to the community greater dangers than those they seek to repair."

Non-Catholic Religious Activities.—The *Christian Century* for March 31 commemorates the twentieth anniversary of the declaration of war by the United States. A detailed chronology (1914-1917), prepared by Senator Bennett Champ Clark for the Committee Investigating the Munitions Industry, is given in full, setting forth the day by day events which led to our participation. Senator George W. Norris of Nebraska, the only Senator still in office who voted against the declaration of war, quotes his prophetic speech opposing the declaration and reviews in scathing terms what the country gained from its participation. And Kirby Page demands "an air-tight embargo against sales of war implements to all belligerents and a mandatory embargo against sales of war supplies above a peacetime quota to nations at war." * * * Plans for a Canadian federation of all Protestant churches similar to the Federal Council of Churches of Christ in America have been sent to the heads of the Anglican, Baptist, Presbyterian and United Churches, the Church of Christ (Disciples) and the Salvation Army. It is hoped that this will be a means of formulating a united front on questions like war and temperance and for national preaching missions. * * * The eleven institutions under the Assocated Boards for Christian Colleges in China show a total of 5,517 students enrolled, an increase of 700 over the previous year. In every college applications for admission from qualified aspirants exceeded its capacity to receive new students and in some less than one-fifth passing the entrance examination could be admitted. * * * There are 291 organizations affiliated with the Boys' Clubs of America, with 1,700 paid and 2,700 volunteer workers in charge of 255,000 boys.

Banning Child Labor.—In the past few weeks the Child Labor Amendment has been rejected by New York, Connecticut, Massachusetts and Nebraska, and although eight more states are needed for ratification, only four state legislatures in the states which could fill out the list are convening this year. And despite the fact that Dr. Merwin K. Hart, president of the New York State Economic Council, is appearing before various state legislatures armed with statistics that lead him to assert about child labor, "I am convinced that, the country over, it has practically ceased to exist," the impression persists that child labor is still a considerable factor in the nation's economic picture. Even when the full quota of thirty-six states is reached, the interval since its 1924 passage may prevent its becoming a law. During the week there were several attempts to make political capital or constructive suggestion out of the situation. Senator Wheeler of Montana proposed, March 24, a complicated law whereby products would be subject to the child labor laws of the states to which they are shipped, a law similar to that regulating the shipment of prison-made goods recently upheld by the Supreme Court. According to these provisions child labor means the work of minors under sixteen years except for work on the farm. Products shipped from state to state would have to bear labels disclosing the hours minors were employed in that industry as well as their hours of schooling. On the same day Senator Borah of Idaho proposed that the present child-labor amendment be amended to read fourteen instead of eighteen years. On March 27, Senator Vandenberg of Michigan proposed an amendment to the effect that "the Congress shall have the power to limit and to prohibit the labor for hire of persons under sixteen years of age." This phrasing was intended to remove the objections raised by religious bodies to the 1924 amendment. It was reported that certain Republican leaders had expressed doubts that this amendment if passed could be ratified with any speed because of the effect on the administration's Supreme Court argument. Despite the dark outlook some advocates of national restrictions seemed willing to begin all over again.

Socialists Meet.—A special convention of the Socialist party was held in Chicago over Easter week-end. The national executive committee of eleven members resigned at the beginning and a new committee of fifteen was elected after discussions. Mayor Daniel W. Hoan of Milwaukee kept his name from being submitted for re-election, so for the first time in ten years he will not be a member. Norman Thomas was reelected chairman. Resolutions were passed asking party members to support the C.I.O. and condemning the A. F. of L. for taking "organizational steps in order to destroy" it and for having "created the danger of a split in the American labor movement" and "played a disruptive rôle" in the automobile and steel industries "by fighting recognition of unions as the sole bargaining agencies for the workers." The convention also noted "shortcomings" of the C.I.O., especially its "political alliance with the Democratic party." Most important and difficult to understand were resolutions to "collaborate in building a national Farmer-Labor party whenever circumstances are favorable," and directing the national executive committee to "advise and confer with local and state subdivisions of the Socialist party concerning local Socialist participation in local and state Farmer-Labor parties." The new national execu-

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tive committee seemed immediately to contradict these popular front resolutions when it approved limited, non-programatic resolutions to "work for specific or united front undertakings with trade and industrial unions in connection with campaigns for the organization of labor and in behalf of the unemployed. . . . In considering co-operative or united front activities with the Communist party each case of proposed cooperation should be considered separately." This latter seems near the Trotskyist united front idea as contrasted to the Stalinist popular front idea of merging programs and platforms which are expressed in the former resolutions. One of the resolutions passed condemned "all wars conducted by capitalist countries, whether they be democratic or Fascist."

Another Year at the Metropolitan.—At the close of the opera season, the art of arias and overtures was doubtless more deeply embedded in the heart of Americans than ever before. Saturday afternoons broadcasts were sponsored by the NBC, accompanied by comment from Marcia Davenport and others. The volume of advertising was moderate, stressing such items as radios and Victor Book of the Opera. During the year German opera was still very much in the ascendancy, but the emphasis was almost exclusively on Wagner and on Mme. Kirsten Flagstad, the brilliant dramatic soprano. The Metropolitan often seemed, indeed, a second Bayreuth, and "Tristan" an American "Schlager." French music was in increased demand, though some old favorites—notably "Pelléas and Mélisande" and "Thaïs"—were not heard. Mme. Lily Pons is, of course, enough to guarantee the success of almost any opera, but her most effective rôle is the heroine in the Italian "Lucia di Lammermoor." Verdi will always cast his spell on lovers of good singing, and this year was no exception. Italian music was greatly aided by the fine voice of Cina Cigna, imported from La Scala for a good part of the season. She proved an artist of distinction, though the "Italian wing" of director Edward Johnson's opera-museum remains definitely inferior to the German. On the whole, the program was not highly varied or sensational. There was only one new opera—Hageman's "Caponsacchi"—and it was nothing to telegraph about. The company also revived Domenico Cimarosa's "Il Matrimonio Segreto."

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Whither Unemployment?—With the continuation of the present business upturn there are sporadic shortages of skilled labor and certain observers on the basis of reports of certain "fact-finding" bodies foresee in the not too far distant future an actual labor shortage in the United States. Reassuring as these mathematical operations may be, the fact remains that unemployment is still our major problem. Accurate figures are not yet available, but the estimate of 3,000,000 workers on federal relief, 1,500,000 on state or local relief and 4,000,000 unemployed workers that are supported by private means, by Turner Catledge and Joseph Alsop, jr., in the April 3 *Saturday Evening Post* will serve as an indication of the situation today. The WPA report of March 27, based on the man hours required by production, asserted that the production of goods and services would have to be increased 2 percent above the figures for 1929 to attain the employment level of that year. It maintains that in the period from 1920 to 1929 production rose 46 percent while employment was increasing 16 percent, the latter figure due almost entirely to the service industries. During the same period the WPA report claims that the increase of manufacturing production of 40 percent was accompanied by a drop of employment there of 2 percent. Comparing this study with the February figures of the Federal Reserve Board and a recent report of the National Industrial Conference Board, the New York *Times* concludes that considering the shortened work week and the 4,000,000 new workers who have been added to the nation's employables since 1929, the number of men employed in factories (accounting for one-fifth to one-fourth of the national income) has kept pace with increased production, while in other industries it has even exceeded the general rate of business improvement. Many observers agree that increased per capita consumption is the secret of curtailing unemployment; the difficulty is how to bring it about.

Indian Stalemate.—The new Constitution of India, passed in August, 1935, was prepared in London in the period after the Simon Commission returned from India in 1928. During the following years there were three round-table conferences of British and Indian rulers and experts, hearings before a joint select committee of Parliament and innumerable debates in Parliament before the Baldwin government passed the act which has been termed the most tremendous piece of legislation ever undertaken by a parliament. The act was to take effect on April 1 of this year. In British India, limited democracy and limited home-rule were granted, with provincial voting for a restricted but huge (35,000,000) electorate. The checks of empire were imposed by the qualifications for voting, by the restriction of rights to the formation of provincial governments—with the supposition that later the system would be extended to the general Indian government—by the special veto powers retained by British provincial governors, and by the ultimate power still kept by the Viceroy over the whole administration. The first elections have just brought the triumph in six of the eleven provinces (the Hindu provinces as contrasted to the Moslem) of the All-India Congress party, set on Indian independence. This party demanded that the governors guarantee not to use their veto powers and the six governors refused. Thereupon the All-India Congress party refused to accept office. Mohandas K. Gandhi, stepping out of his partial retirement, claimed: "The government, by flouting the majority, in plain language has ended the autonomy which they claim the Constitution has given the provinces. Their rule will now be of the sword, not of the pen or of the indisputable majority." The Marquess of Lothian, who was a leader in framing the Constitution, told England over the air: "The right course is for the Congress to accept office, push through its program of social reform and then place upon the governors the responsibility of vetoing any or all of it."

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The Play and Screen

Native Ground

VIRGIL GEDDES'S "Native Ground" belongs to what Walter Prichard Eaton once characterized as "the back stoop and kitchen sink school of drama." It belongs to it with a difference: the difference that in 1907 dramas of this type did not possess Freudian and cosmological overtones, they dealt with simple ideas and simple emotions, the playwrights themselves considering themselves neither poets nor prophets, but realists. They wrote simply and sincerely about veritable people; they were naif perhaps, but honest. Now Mr. Geddes is fully as naif as his progenitors, and perhaps he is as honest, in which case he gives added proof of his naïveté. He believes that his plays have a deeper meaning, that they are worthy of being written as trilogies, and that when after buying an option on "Native Ground" the New York Theatre Guild refused to produce it, his picketing of the Guild Theatre was a new Battle of Lexington. There will be those who will differ from Mr. Geddes. These will hold that his plays have no deeper meaning, that they are not worthy of being written in trilogies, or in any other dramatic form whatsoever, and that the Theatre Guild's buying of an option on "Native Ground" must have occurred in a moment of aberration. The present writer holds this opinion and holds it in no uncertain manner.

It is unnecessary to tell the story of "Native Ground" or its sequel, "The Plowshare's Gleam," which the Federal Theatre Project gives as a sort of second act in a two-act play. It is enough to say that the scenes are laid on Midwestern farms, and that some of the happenings are very unpleasant indeed. Mr. Geddes at times tries to do what Eugene O'Neill has done, and at others he strays on to themes which require the genius of a Euripides. Now Mr. Geddes is not an O'Neill and he is certainly not a Euripides. He writes about dull people, dully. His plays are so starkly underwritten that they are little more than scenarios. He has no power over words, he is repetitious, discursive. He might write an effective tract, but he is utterly out of place in the theatre. In short, he is neither a poet nor a dramatist. "Native Ground" is neither in subject nor writing a play for which taxpayers' money should be spent. It purports to be a folk-play. It is in places, and there it is dull. When it branches out into pathological meanderings it is no less dull and decidedly unpleasant. (At the Venice Theatre.)

Chalked Out

WARDEN LEWIS E. LAWES of Sing Sing Prison ought to know prison life if anyone does, and the picture he gives of his own particular prison in "Chalked Out," written in collaboration with Jonathan Finn, gives the impression that Sing Sing isn't a bad place at all, and many of its inmates are very human and likable people, who frequent the library and carry on much like a lot of schoolboys on a holiday. The plot is pretty old stuff. A man is condemned to death for a murder he didn't commit, and at the last moment his innocence is discovered and the right man put into the death house. Moreover, the structure isn't as firmly knit as a melodrama might be, and some of the climaxes don't quite come off. Yet the life in the prison is interestingly presented, and the characters are many of them likable as human beings. The acting is excellent, and special words of commendation should go to Charles Jordon as the real murderer, Frank Jacquet as the prison librarian, and John Raby as the weak brother-in-law. Antoinette Perry's direction is lifelike. The play is interesting sociologically. (At the Morosco Theatre.)

GRENVILLE VERNON.

Maytime

"MAYTIME" is virtually a musical feast. All of Sigmund Romberg's original romantic "Maytime" operetta music of 1917 has been retained, and additional compositions are interpolated by Herbert Stothart. There are Montmartre music-hall ditties of the gas-light era, blithesome folksong of Mayday fair, the "Will You Remember" sweetheart theme, and the glorious strains of a grand opera fabricated from Tschaikovsky's great Fifth Symphony. Mr. Stothart is quoted as saying: "There are many symphonies full of grand melodic strains that . . . will furnish a vast field of operatic literature for the screen."

Unusual demands are made on the talents and artistry of Nelson Eddy and Jeannette MacDonald. They deserve equal and high honors for delivering a liaison of opera and symphony that will be acceptable both to film-follower and musical student. Aided and abetted by the polished and very effective John Barrymore, the principals play the story of an opera singer whose life is torn at the pinnacle of a successful career, between the marriage she dutifully contracted with her concert manager who guided her career and the young baritone whom she loves.

Noel Langley's screen play endows Rida Johnson Young's stage manuscript with new charm. Technical excellencies intensify the authentic settings: the lavish court of Louis Napoleon, the Parisian Latin quarter, French countryside and Paris opera hall.

Nancy Steele Is Missing

HERE is a splendid specimen of building characters whose influence is stronger than any other element in the play. Victor McLaglen, however, indulges in overdoses of makeup. The story holds much interest. McLaglen, abhorring war, kidnaps the baby daughter of a big American munitions maker who is enjoying great prosperity as America prepares to enter the World War. On the pretense that it is his own child left motherless, he places her with friends in a remote village. A series of brawls lands him in jail and an attempted jailbreak extends his sentence. Bitterly cynical on his release, he finds kindness for the first time in the loving arms of the girl who believes he is her father. Torn by remorse, he restores her to her rightful father and returns to prison to serve a term for kidnaping. McLaglen's performance, and that of Peter Lorre, are memorable. They receive splendid support from Walter Connolly, June Lang and Robert Kent. Director George Marshall planted his action skilfully.

JAMES P. CUNNINGHAM.

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Communications

AN ATTACK ON DEMOCRACY

Westport, Conn.

TO the Editor: As readers of THE COMMONWEAL, we have learned to respect your policy, with which we usually agree; but we cannot ignore the editorial, "An Attack on Democracy," in your issue of March 12, and trust you will print our reply. As the authors of the appeal to American writers, asking them to sign with us a statement supporting the government of Spain, we cannot accept the imputation that our statement attacks democracy. You say it is a "mystery" why the liberal writers "who predominate in numbers" in our manifesto "should permit the Communists to swing their powerful influence in the support of the Communist ideology." Why, in condemning the cause of Franco, do we not condemn the "similar and far greater crimes" committed on the Loyalist side? Are we indifferent to the slaughter of priests, nuns and civilians by those who have "seized the actual power of the Popular Front"? We admit that, if we were, we should certainly deserve your condemnation.

We beg to say that this is not the question. We know well that ferocious deeds have been committed on both sides. We know that the situation is far from simple, even to the best-informed Spaniards. But we think it a striking fact that the brotherhood of American writers is so largely on the side of the Loyalist forces. We sent out our statement, not to "radical" writers as such, but to writers of all parties, on a non-political basis that was purely humanitarian. A fairly large majority assented at once, and, while many ignored our appeal, only two dissented. Several expressed the wish that the statement had been stronger, and we are still receiving replies, some of them from distant countries. You will admit that writers, as men and women go, are well informed, in touch with all sorts of human beings and concerned for reality and truth; and to suggest that American writers, taken by and large, are infected with the Communist ideology, in the sense in which you use the term, seems to us highly unrealistic. The majority of these writers are in contact with the sources of American thought and feeling, in literature and history, as in the lives of their fellow citizens, and they ask themselves what Lincoln would have thought, or Jefferson, or John Quincy Adams, regarding the war that is raging in Spain at present. Which side would have aroused their sympathy? The side of an elected government, elected by a substantial majority —you question this fact, but the figures are before us— on a basis of reform, economic and social? Or the side of a military faction, in league with unscrupulous, powerful elements, and backed by Moors and mercenaries, the conscripts of foreign tyrants? You suggest that we are the dupes of the Communist ideology, which is against democracy in its existing form. We are not, but, if we were, on which side would Lincoln be, if the other side were the Fascist side, which is against democracy, not merely in its existing form, but in any conceivable form, in principle, by definition, notoriously and always?

We cannot rehearse the facts of the Spanish conflict, but we have in our possession various pamphlets, well-documented, authentic and apparently fair, largely written by Catholics, that corroborate our position. We refer to "The Reasons for a Catholic Attitude," by the Reverend J. M. Gallegos Rocaful, canon of the cathedral of Cordoba, to "Christian Words," by the Reverend José Manuel Gallegos and others, to "Catholics and the Civil War in Spain," published in London by the National Council of Labour and containing facts and statements by eminent Spanish Catholics, as well as the pamphlet, "Spain," sponsored by non-Catholics, including Bishop Paddock, whom all men of good-will respect. The essentially Christian feeling that emanates from these pamphlets, one and all, is equaled by their strict regard for facts. No doubt, these pamphlets are known to you; and yet we are puzzled, as we read them, supposing that you have read them, wondering how it can be a "mystery" that we espouse their cause. They leave no doubt in our minds regarding facts that you dispute, of which we may mention two or three.

That "the Left victory was by an overwhelming popular majority, despite wholesale corruptions and irregularities on the part of the Right," was stated in last October's *Foreign Affairs* by the Catholic correspondent, L. A. Fernsworth. There was, as you know, not a single Communist or Socialist in the government at the time of the election; and the fact that two months passed, after the revolt began, before the first two Communists were admitted into the government bears out Leland Stowe's statement, in the *Herald Tribune* last September: "If Communists are there today, Franco's rebels should be given credit." That Franco's forces are fighting, not bolshevism, but liberalism, is the statement of Walter Duranty, whom we have learned to believe; and Edward Gilligan, in the New York *Sun*, points out how far Franco has "created" Spanish Communism, for, since the revolt began, the Communist party had grown, last November, from 20,000 members to about 100,000.

That, if churches were destroyed, this was only or mainly because they were used as arsenals and machine-gun nests, is the statement of many eye-witnesses, including Don Angel Ossorio y Gallardo, a well-known jurist of Madrid and a leader of Conservative opinion. In the matter of atrocities, what shall we say, when, against the facts on the Fascist side, the massacre at Badajoz (4,000 men and women), the Seville massacres (8,000 people), the massacre at Almendralejo (1,400 in two days)—all of these authenticated figures—when, as opposed to these, we have the repeated orders of the Loyalist forces, specifically forbidding the bombing of cities and reprisals on innocent victims? Are you aware of the statement of Dr. Kenneth Loutit, head of the British hospital unit at Granen, that he had to remove the Red Cross insignia, because this "was the first thing Rebel planes went for"? So the authorities told him. "We soon found they were correct," he said. All these statements, well aired in our press, are supported by the Catholics in Spain whose words fill the pamphlets of which we speak and leave us in no doubt of our position.

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"In this war," says Father Rocaful of Córdoba, "there are, on one side, the potentates, the wealthy, the lords, all the privileged of this world, and on the other side the poor and the humble," which explains the attitude of the Basque priests, who have fought in perfect unity with the people. We conclude with the words of Don José Bergamin, director of the Catholic review *Cruz y Raya,* referring to Franco and his forces: "They entrust the defense of their Spain to Moors and soldiers of the Foreign Legion, for they have no Spanish hands and bodies to defend themselves. This is the truth of Spain in these bloody hours. We are the Spaniards; they are a handful of traitors with some thousands of barbarian mercenaries at their command, with some weapons of war bought on credit out of the spoils to which they would reduce our land. And in these they put their trust, or rather their desperation."

With all this evidence before us, it seems to us strange indeed that our sympathies are a "mystery" to you. How much greater a mystery then must seem the action of Unamuno, the Spanish Catholic thinker whom we all revere, when, having taken the Fascist side, he retracted this in his last hours in words that ring in our ears. He said, as a philosopher must, that there was good on both sides, but that he would rather die than see his country invaded by Germans; and now that an Italian army is hurling itself against Madrid, are we to think that Spain speaks or a host of foreign invaders who are pledged to destroy democracy, root and branch? And let us not forget that these foreign invaders are the conscripts of men without honor, governments that break their pledges and act every day against their repeated agreement to support non-intervention. Spain is not an Ethiopia, but, if it falls, it will be. And what other decent country will be the next—Czechoslovakia, Austria, Denmark? We submit that you take a dangerous line when you suggest that American writers do not know democracy when they see it. If we add our words to those of its defenders, the simplest principles of our own Revolution dictate our stand and support it.

With great respect for THE COMMONWEAL, and warm and high regard for its editors, we beg to subscribe ourselves.

VAN WYCK BROOKS.
R. L. DUFFUS.

A reply to this letter will be found on page 655 *of this issue.—The Editors.*

THE SUPREME COURT

Washington, D. C.

TO the Editor: If anything is immediately clear in current public discussion of the Federal Judiciary, it is this: that the American public has lost all knowledge of American history and therefore all sense of American first principles.

Principles are not subject to change. They are fixed and permanent guides to conduct in an ever-changing society. They are fixed and permanent because they have to do with right and wrong, with ethical conduct, with morals. American first principles were derived from Christian concepts. The thing most evident of all in current argument in support of or against the President's proposed changes in the Supreme Court, is that right and wrong (i.e., morals) do not seem to enter the minds of most debaters on either side. Admitting that a man clearly and undeniably has a right to do a certain act, is he ever barred—and when is he barred—from exercising that right on moral grounds? Does that case arise in the President's proposal with regard to the Supreme Court? And a third question: if Catholics are not or cannot be certain of what is right and what is wrong, how can anybody else be expected to know? Catholics claim (and others do not) to have a safe and authoritative yard-stick.

WILLIAM FRANKLIN SANDS.

LETTERS FROM HOPKINS

University College, Durham, England.

TO the Editor: As the text of "Further Letters of Gerard Manley Hopkins, including his Correspondence with Coventry Patmore" (Volume III of his letters) is now nearly ready for the printer, I should be grateful if you would allow me to ask those who may have letters from Hopkins among their family papers, to make some search for them. Letters written to several of his school and college friends seem to have disappeared, but no doubt many are merely waiting to be found. There is also one letter from Hopkins to Coventry Patmore that I cannot trace and am particularly anxious to print—a long letter of 7 November, 1886, written from Dublin. It is included in the "Catalogue of the Library of Coventry Patmore," issued by Everard Meynell, the Serendipity Shop, 1921, but it is absent from the Catalogue (N.D.) of Everard Meynell's collection of books and documents offered for sale after his death by Messrs. J. and E. Bumpus, though the other letters from Hopkins to Patmore are to be found there. Presumably it was sold; and neither Mr. Francis Meynell or Mr. J. G. Wilson of Messrs. Bumpus can help to trace the purchaser. If the owner could allow me to copy and print it, I should be very glad.

C. COLLEER ABBOTT.

"THE FINAL STRUGGLE"

Great Baddow, Chelmsford, England.

TO the Editor: If no one has already done so, permit me to point out that the statement made in the review of "The Final Struggle," in your issue of February 12, 1937, that a passage in the diary of Countess Tolstoy states that Alexandra Lvovna Tolstoy, spat in her mother's face, is incorrect. That statement is not made in the book; and Goldenweiser, to whom your reviewer refers for confirmation, does not say that A. L. Tolstoy spat is her mother's face, but explains that she "spat to one side."

When exhibiting such strenuous indignation as she displays in her review, Catherine Radziwill should at least have taken care to get her facts correct.

AYLMER MAUDE.

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Books

Redemption

The Satin Slipper, or The Worst Is Not the Surest, by Paul Claudel; translated by Father John O'Connor. New York: Sheed and Ward. $3.50.

ALL OF Claudel's peculiar talents and some of his most earnest ideas are involved in this rococo drama, first published here by the Yale University Press in 1931. The Sheed and Ward reissue of this "ecstatic roundabout," poetically set forth in a play of four "Days" with forty-two scenes, merits the benedictions of the brave of mind undaunted by an appearance of severity. The reward to these will be real indeed. If there appears at times a disorder in the play's architectonics, due perhaps to the complacency of the author's self-conscious originality, it will be clear from the start that the plot—spanning twenty years of time, and with the universe for background—pursues the unfortunate lot of the noble Dona Prouheze and her lover Don Rodrigo.

The theme is redemption, the eternal salvation of the individual. "The argument," as Father O'Connor the translator explains, "is that all things minister to a Divine Purpose and so to one another, be it events or personalities. Even the falterings of circumstance and the patterning of personality, sin and falsehood, are made to serve truth and justice, and above all, salvation in the long run." Prayer and grace and free choice of will, all spiritual forces, motivate the course of events. The time is late in the sixteenth century, when Spain welded to its political conquests in the New World and Africa an inspiring appreciation of the royal values of the Faith. While the utterance of Claudel is less persuasive than gleyed in its "profound groanings," the characters are misty to an irksome degree.

A dying Jesuit prays for the salvation of his worldly brother Don Rodrigo in love with Dona Prouheze, who is married without affection to Don Pelagio. Before the lovers are parted—a separation that sends Rodrigo to conquer for his faith and his country in the New World, and Prouheze alone to Mogador to take her husband's place in his African command—Dona Prouheze, praying before a shrine of the Blessed Mother, places one satin slipper in the hand of the Virgin with this plea: "When I try to rush on evil, may it be with limping foot." Pelagio dies. Prouheze marries the treacherous Don Camillo, whom she detests, to prevent him from harming Spain and the Church. By martyring her love for Rodrigo she seems to help save his soul; she does save the power of her faith and fatherland in Africa. Rodrigo's success as Viceroy in America is superlative. Between them they conquer far-flung areas of the world, and the destinies of nations seem controlled by their fate.

Rodrigo returns to Spain, travels to see Prouheze, is repulsed as he urges her to go with him. He accepts her only child, a daughter, who, allegedly at least, belongs spiritually to him. Dona Prouheze dies. Intrigue and jealousy work havoc against Rodrigo. At the end, just a pariah, he is bought like a heap of rubbish by the Car-

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Next Week

THE SUPREME COURT AND THE PRESIDENT leads off the next issue. Two articles, one called "Court Reform and Minorities," written by John A. Ryan, and the other called "The Idea of American Government," by William Franklin Sands, form more a symposium than a debate. They will make clear several principles and contingencies which are certainly cogent to this constitutional controversy. Monsignor Ryan specifies by reasonable analysis the actual extent of the Roosevelt proposal and also the possible function of any court in blocking some of the improbabilities which create terrors and which would come, if they were to come, with small regard to a court decision. Mr. Sands shows that we should consider the fundamental form of the United States as it started in the eighteenth century and as it is useful for today. The opposition between "unit" and "union" is a fact, whether citizens want the government to be one or the other, and our problem cannot be untangled until we realize the difference and decide what we think best. If there are "inalienable rights," they should be considered, and consideration must be given to where they reside.... RELIGION AND SCIENCE, the clarifying exposition by William M. Agar which we were forced to interrupt for the Education Number, is completed next week. Any conflict between them is shown by clear thinking to be in itself a definite error, and the manner in which this error took on the catastrophic dimensions it so recently did is held up as a far-reaching lesson for apologists of science and apologists of religion. . . . COMMUNISM: FASCISM, by Dom Luigi Sturzo, one of the world's most genuine experts in Fascism, and pre-Mussolini leader of the Catholic Popular party in Italy, is the fruit of recent reflection on the sinister tendency to create in minds the untrue dilemma, Communism or Fascism. The two are by no means antithetical, and neither is by any means capable of repairing the evils of the other. A very immediate and realistic article makes clear this position.

melite Sisters. His words are, "I want to live in the shadow of Mother Teresa." For him as for Prouheze had come the "soundless growing of the everlasting light of salvation."

Cinema adjectives like "stupendous" and "colossal" apply to this poetic play. It is to be regretted that Paul Claudel, in his sublime intention to make his work a witness to Catholic truth, did not write a less murky drama. If many readers try their best to believe in it but falter, the fault is the author's, whose preference for intricacy has conquered his understanding of the beauty of clarity.

DANIEL S. RANKIN.

Learning and Liturgy

Worship, by Evelyn Underhill. New York: Harper and Brothers. $3.00.

THERE can be no doubt as to the peculiar value of Miss Underhill's new book. It all but overwhelms us with the abundance of its learning and the wide sweep of its sympathies. The author has a scholar's knowledge of the history of liturgical forms inside and outside the boundaries of Christianity; she has a sincere and intelligent appreciation of the various modes assumed by the adoring soul in Judaism, in the Apostolic Church and in modern divided Christianity—Catholic, Orthodox, Reformed, Free Church and Anglican. And she treats all creeds evenly. No wonder friends have reproached her for giving "too sympathetic and uncritical an account of types of worship which were not their own"; for failing "to denounce the shortcomings of Judaism with Christian thoroughness"; for having left almost unnoticed "primitive and superstitious elements which survive in Catholic and Orthodox worship"; for not emphasizing "the liturgic and sacramental shortcomings of the Protestant sects." Many readers, however, will be greatly pleased that the author dispensed with criticism and argument and devoted herself to a positive exposition; for she thus succeeds in focusing our attention on the unique sublimity of human worship whenever and wherever offered. These pages, indeed, will make difficult reading for everyone but the serious student; but they are saturated with wisdom and with beauty; and they reecho that characteristic appeal which religion, pure and undefiled, ever makes to the unspoiled soul of man.

In addition to the minor criticism that the author gives an unfortunately narrow definition of prayer—differentiating it from worship and identifying it with petition—there is another and this time a very serious reservation to be made in our praise of this most welcome book.

For all her sympathy with the best that Christianity has to give, for all her rare appreciation of the dazzling truth and the compelling force latent in the Catholic liturgy, the reader is troubled by a recurrent doubt concerning her concept of the supernatural. In the *Spectator* of London, recently, an admirer made this comment on Miss Underhill, that "not all her fine internationalism shakes the loyalty of her own allegiance. . . . She is Anglican and Tractarian to the core." Perhaps that comment reveals her fundamental weakness. Certainly it answers

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the question asked by enthusiastic readers of her religious studies, "Why is she not a Catholic?" The answer is, "Because she is Anglican and Tractarian to the core." That is to say, in the last analysis, her reverence for tradition, her response to the richness of the Catholic ideal are all conditioned by her own private judgment. For a little while she walks along with us, sometimes taking the lead, sometimes, indeed, guiding and instructing most effectively. Then suddenly, surprisingly, we come to the parting of the ways. Ever afterward our memory of her inspiring conceptions and enlightening phrases is shadowed by the uncomfortable suspicion that perhaps she never meant her words in the sense attached to them by Catholic theology.

JOSEPH MCSORLEY.

Making Cannon

The Private Manufacture of Armaments, by Philip Noel-Baker, M. P. New York: Oxford University Press. $3.75.

THIS is a case-book on the armament system. It is not an indictment of the munition-makers couched in the style of "Blood, Iron and Profits" or "Merchants of Death." Although some of the material in the latter volumes is rehearsed, especially that which illustrates the collusion between German and French profiteers throughout the World War, there is a wealth of fresh evidence about the international ramifications of the armament traffic that was culled from the revelations of the Nye committee. Incidentally, it is interesting to note that the British member of Parliament considers the power of congressional inquiry the "only adequate machinery" to elucidate the truth about one of the "most powerful permanent vested interests" in the world. As a rule, governments tend to "lavish public honors on the heads of armament firms." Sir Basil Zaharoff, for example, was never investigated; he was invested with the insignia of the Grand Cross of the Order of the Bath. Kaiser Wilhelm II did not hestitate to act as godfather to Krupp's daughter, Bertha, and to claim the Ruhr magnate as his business "partner." In the same spirit the British government has given more knighthoods to directors of armament firms than to representatives of all the rest of British industry put together.

Professor Baker does not believe that private manufacture is the sole or principal cause of war. He simply produces letters, speeches and documents of public record which establish the fact that intimidation, false "war scares," bribery, high-pressure salesmanship and a subsidized press have all been utilized to expand the possibilities for profit in arms. As the war panic mounts (a phenomenon whose pattern we can clearly trace in the contemporary scene), fortunes are accumulated for speculators on the Stock Exchange and in the metal markets. At this point, the paradox has come to full cycle: fear generates armaments, while armaments in turn generate fear. From Dr. Baker's calm, objective analysis it is obvious that international security actually decreases in direct ratio to the growth of national defense!

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From a Leper Camp in Uganda comes this pitiful appeal from the Sister Superior, "Dear Father: For the love of God will you gather up some dressings for me. I used my petticoat last week and we are sticking raw cotton on the sores and it is making them worse one hundred percent. I beg of you to send dressings as quickly as you can. With hundreds of dressings to do daily I am at my wits' end to know what on earth to dress these poor lepers with. I am up to my eyes in work, work, work. I trust in you dear, kind Father Garesché, and I feel sure you will be full of understanding sympathy for us. Our dear Lord keep you."

What need we add to this appeal! Does not the imagination reel at the thought of this devoted woman surrounded by the most afflicted and pitiful of mankind, sticking raw cotton on their sores for want of the bandages which we in this country could so easily send them if we had the means? The Leper Fund of the Catholic Medical Mission Board is ready to serve you.

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Nevertheless, the author can cite a recent statement issued by the Du Pont Company in the United States: "One of the lessons learned from the World War . . . is that . . . preparedness is one of our strongest guarantees of peace." Perhaps George Santayana is right when he says: "Those who cannot remember the past are condemned to repeat it."

JOSEPH F. THORNING.

Lady of the Troubadours

Eleanor of Aquitaine, Queen of the Troubadours and of the Courts of Love, by Melrich V. Rosenberg; with illustrations by Elinore Blaisdell. Boston: Houghton Mifflin Company. $3.50.

THE PERIOD in which the picturesque life of this much-discussed royal lady took its tortuous and adventurous course, is one of the most momentous in the intellectual history of the West. The twelfth century saw the budding of that magnificent efflorescence which bloomed into the splendor of Dante's and Petrarch's trecento. To be sure, Queen Eleanor, repudiated by Louis VII of France and wedded to Henry II of England, is less noted for her share in the Renaissance of the twelfth century than for her ill-famed amorous career. Still, as an important character of her times, who helped to shape the destinies of France and England and the world, she has a claim on our attention.

The publisher's jacket obligingly calls Mr. Rosenberg's book her "first critical biography," possibly because of its impressive appendix which offers a selective bibliography to the reader. Aside from the sad fact that this pretentious list lacks some of the weightiest studies on the subjects dealt with, enumerates antiquated editions of standard reference works, and monstrously betrays its compiler by relegating the "Gesta Romanorum" among the chronicles, it surely could have been turned to greater advantage by the author. He then would not, among other blunders, have changed the Roman-born Pope Innocent II into a native of France, could not have confused Peter of Blois with his brother William to whose lost Latin drama, "Marcus and Flaura," he attributes a fantastic rôle in the development of the English drama, and would not have considered the "Song of Roland" and the epics of Chrétien de Troyes productions of Troubadour literature. But it is nearly incredible that the author, on the basis of Andreas Capellanus's "De Amore," which, owing to a German translation of 1924 and to a reprint of 1930, is less inaccessible than he imagines, devotes fifty pages to a naive discussion of those fabulous courts of love the existence of which has been emphatically denied by every historian of medieval literature in the last one hundred years.

So, one ought not to be surprised at the ironical, nay sneering tone in which the author, unencumbered by any ballast of erudition, depicts the great spiritual movements of the age. Saints and crusaders, monks and monasteries have met with little approval in his tale. Indeed, he seems to have a sympathetic understanding only for the escapades of his heroine. The rest of the protagonists are pasteboard figures, lifeless and bloodless. The crudities

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of Eleanor's day are underlined with gusto, and descriptions of scenes, customs and habits of spurious authenticity break up the narrative to add zest to the portrayal of historic events and characters. You hear nothing of the rise of universities, Abelard, Hugh of St. Victor, John of Salisbury, the revival of philosophy, and science. Thus, the resulting picture of Eleanor's times is misleading because it is fragmentary, and is unacceptable to the discriminating reader.

ARPAD STEINER.

Gentle and Simple

We Are Not Alone, by James Hilton. Boston: Little, Brown and Company. $2.00.

"GENTLE and unassuming in manner," says the publicity note which accompanies my reviewer's copy of "We Are Not Alone," "Mr. Hilton is completely business-like in his approach to art." This is as true of Mr. Hilton the novelist as of Mr. Hilton the man, for gently, simply, and in a good business-like way he tells his story of "the little doctor" in an English cathedral town who met up with a German dancer with whom, before long, he was hanged for the murder of his wife. Like a good business man, Mr. Hilton meets the public taste and practises no deceptions upon it; having Mr. Woollcott and many thousands more to think of, he offers a "little doctor" who in the nature of things far too often neglects to send out his bills and comes fully alive only in the operating room. It follows, in fairness to our sense of what is right in the novel of the "little" man, that the doctor should have a domineering, stiffly pious wife and that he should wistfully blunder into the noose out of sheer open-heartedness. It seems right, too, that the doctor should be "slightly pagan and pantheist as well as Christian, and slightly agnostic about all of it," from which it follows, again, that loving all men, he should yet be a trifle slow to distinguish one man from another except as a medical case. And, knowing what is due us, we expect this to lead to reflections on how all things bloom and wither, are born and die, but how there is still something, something—nor are we disappointed.

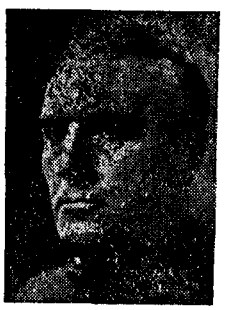
These reflections and what gives rise to them are tastefully presented in good competent prose, which is that because there is never imposed upon it the task of recording anything similar prose has not already recorded. Laying the book on the table in the guest room, we do not regret the evening lost to the movies, for it has been a good buy: we know that business, unlike art, does not deal in the verities; it has no such embarrassing presumption, being content to say, gently and unassumingly, it only offers something that will do just as well.

GEOFFREY STONE.

April 8 is the publishing date of "Hero Breed," by Pat Mullen (New York: Robert M. McBride and Company. $2.50), *the Catholic Book of the Month Club selection for April. This book was reviewed by us in our issue of March 12, through an error in not noting the date of publication.—The Editors.*

The Catholic Book Club Selection for April

HERO BREED



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Wrestlers with Christ

Wrestlers with Christ, by Karl Pfleger; translated by E. I. Watkin. New York: Sheed and Ward. $2.50.

SEVEN studies of thinkers who "are wholly products of the crisis of modern humanism" by a man who says that "their thoughts and aspirations, their sorrows and sufferings, their passions and temptations have become my own," comprise this decidedly challenging book. The author treats Chesterton and André Gide and the abstruse philosophers, Berdyaev and Soloviev, with varying degrees of success, but his most intense and impelling pages deal with more stormy and passionate characters. He treats Dostoievsky with intense sympathy and makes much of the fact that "The Brothers Karamazov" and "The Possessed" are mere fragments of a vast conception in which the entire religious, social and intellectual life of Russia were to be brought into Christ's realm by means of a sinner who would descend into the depths and through the transfiguring power of Christ overcome the diabolisms of the underworld. Karl Pfleger has provided here the most moving portraits of Léon Bloy and Charles Péguy that have yet appeared in English. He succeeds admirably in conveying feelingly how fiercely these two heroic and tragic figures were torn by the antithesis between the living reality of Christ and the insensible mediocrity of the world in which they lived, and he reminds his readers that a number of people, including Jacques Maritain, were converted simply by meeting Léon Bloy in person.

How Not to Go Broke

If Inflation Comes, by Roger Babson. New York: Frederick A. Stokes Company. $1.35.

MR. BABSON is of the opinion that inflation is with us, though the extent of its fever may be unpredictable. He then considers what can be done about it, and discourses on the various hedges which have been proposed. An interesting suggestion concerning the general national attitude toward monetary and credit movements is that buying when things are cheap and selling when they are dear is a patriotic endeavor. Mr. Babson would not be Mr. Babson if his well-written, temperate little treatise did not close with reflections on flowers and stars.

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